

MISCELLANEA.

PRAYERS.

Meditations. Memoratives.

By

ELIZABETH GRYMESTON.

*Non est rectum, quod a Deo  
non est directum.*



LONDON

Printed by Edward Griffin for  
William Aspley.

1608

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TO HER LOVING SONNE  
Bernye Grymeston.



*Y* deare Sonne, there is nothing so strong as the force of loue; there is no loue so forcible as the loue of an affectionate mother to her naturall childe: there is no mother can either more affectionately shew her nature, or more naturally manifest her affection, than in aduising her children out of her owne experience, to eschew euill, and encline them to doe that which is good. Out of these resolutions, finding the libertie of this age to be such, as that Quicquid libet licet, so men keepe themselves from criminall offences; and my mothers undeserued wrath so virulent, as that I haue neither power to resist it, no patience to endure it, but must



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yeeld to this languishing consumption to which it hath brought me: I resolved to breake the barren soyle of my fruitlesse braine, to dictate something for thy direction; the rather for that as I am now a dead woman among the living, so stand I doubtfull of thy fathers life; which albeit God hath preserved frō eight severall sinister assaults, by which it hath beene sought; yet for that I see that *Quem sæpè transit casus, aliquando inuenit*, I leaue thee this portable *veni mecum* for thy Counseller, in which thou mayest see the true portraiture of thy mothers minde, and finde something either to resolve thee in thy doubts, or comfort thee in thy distresse; hoping, that being my last speeches, they will bee better kept in the conseruance of thy memory; which I desire thou wilt make a Register of heauenly Meditations. For albeit, if thou proouest learned (as my trust is thou wilt; for that without learning, man is but an immortall beast) thou mayst happily thinke, that if euery Philosopher fetched his sentence, these leaues would bee left without lines; yet remember withall, that as it is the best coyne, that is of greatest value in fewest peeces, so is it not the worst Booke, that hath most matter in least words.

The

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The graueſt wits, that moſt graue workes expect,  
The quality, not quantity reſpect.

*And the Spiders webbe is neither the better,  
becauſe wouen out of his owne brest, nor the Bees  
hony the worſe, for that gathered out of many  
flowers: neither could I euer brooke to ſet downe  
that haltingly in my broken ſtile, which I found  
better expreſſed by a grauer Author.*

God ſend thee too, to be a wits Camelion,  
That any Authors colour can put on.

*I haue prayed for thee, that thou mighteſt be  
fortunate in two houres of thy life time: in the  
houre of thy marriage, and at the houre of thy  
death. Marrie in thine owne ranke, and ſeeke  
eſpecially in it thy contentment and prefer-  
ment: let her neither be ſo beautifull, as that e-  
uery liking eye ſhal leuel at her; nor yet ſo brown,  
as to bring thee to a loathed bed. Deferre not thy  
marriage till thou commeſt to bee ſaluted with a  
God ſpeed you Sir, as a man going out of the  
world after forty; neither yet to the time of  
God keepe you Sir, whileſt thou art in thy beſt  
ſtrength after thirty; but marry in the time of  
You are welcome Sir, when thou art comming  
into the world: for ſeldom ſhalt thou ſee a woman  
out of her own loue, to put a roſe that is ful blown,*



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As a woman  
deeming them alwayes sweetest at the first opening of the bud. It was Phœdra her confession to Hippolitus, and it holds for truth with the most: Thesei vultus amo illos priores quos iulit quondam iuuenis. Let thy life be formall, that thy death may be fortunate: for he seldome dies well that liueth ill. To this purpose, as thou hast within thee Reason as thy Counsellor, to perswade or disswade thee, and thy Will as an absolute Prince with a Fiat vel Euitetur, with a Let it bee done or neglected; yet make thy conscience thy Censor morum, and chiefe commander in thy little world: let it call Reason to account whether shee haue subiected her selfe against reason to sensuall appetites. Let thy Will bee censured, whether her desires haue beene chaste, or as a harlot shee hath lusted after her owne delights. Let thy thoughts be examined. If they be good, they are of the spirit, (quench not the spirit) if bad, forbid them entrance: for once admitted, they straighwayes fortifie; and are expelled with more difficultie, than admitted.

Crush the serpent in the head,  
Breake ill eggs yer they be hatched.  
Kill bad chickens in the tread,

Hedge



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Fledge they, hardly can be catched.  
In the rising stifle ill,  
Lest it grow against thy will.

*For euill thoughts are the Diuels harbin-  
gers; hee neuer resteth, but where they provide  
his entertainment. These are those little ones  
whose braines thou must dash out against the  
rocke of true iudgement: for*

As a false Louer that thicke snares hath laid,  
T'intrap honour of a faire young maide,  
When she (though little) listning eare affoords  
To his sweet, courting, deepe affected words,  
Feeles some allwaging of his freezing flame,  
And sooths himselfe with hope to gaine his game,  
And wrapt with ioy, vpon this point persists,  
That parleing Citie neuer long resists:  
Euen so the serpent that doth counterfet  
A guilefull call, t'allure vs to his net,  
Perceiuing vs his flattering gloze disg'ft,  
He prosecutes, and iocund doth not rest,  
Till he haue tri'd foot, hand, and head, and all,  
Vpon the breach of this new battered wall.

*I could bee content to dwell with thee in this  
argument: but I must confine my selfe to the li-  
mits of an Epistle, Quæ non habet implere  
sinistram manum. To which rule I doe the*

## THE EPISTLE.

more willingly submit thy selfe, for that the discourses following are motives to the same effect: which I pray thee use to peruse, even in that my affectionate loue, which diffused amongst nine children which God did lend mee, is now united in thee, whom God hath only left for my comfort. And because God hath endued thee with so violent a spirit, as that *quicquid vis valde vis*; therefore, by so much the more it becometh thee to deliberate what thou understandest: to which purpose my desire is, that thou mightest bee seasoned with the precepts in thy youth, that the practise of thy age may haue a taste of them. And because that it is incident to quicke spirits to commit rash attempts; as euer the loue of a mother, may challenge the performance of her demand of a dutifull child, bee a bridle to thy selfe, to restrain thee from doing that which indeed thou maist doe; that thou maist the better forbear that which in truth thou oughtest not to doe: for haud citò progreditur ad maiora peccata, qui parua reformidat; bee seldome that commits deadly sinne, that makes a conscience of a veniall scandall.

Thou seest my loue hath carried mee beyond the list I resolued on, and my aking head and trembling

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## THE EPISTLE.

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trembling hand haue rather a will to offer, than  
abilitie to affoord further discourse. Wherefore  
with as many good wishes to thee, as good will can  
measure, I abruptly end, desiring God to blesse  
thee with sorrow for thy sinnes, thankfulness for  
his benefits, feare of his iudgements, loue of his  
mercies, mindfulness of his presence; that living  
in his feare, thou maist dye in his fauour,  
rest in his peace, rise in his power,  
remaine in his glory, for  
euer and euer.

\* \* \*  
Thine assured louing mother

Elizabeth Grymeston.

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EN MA FOY IE SVFRE  
TOVT.

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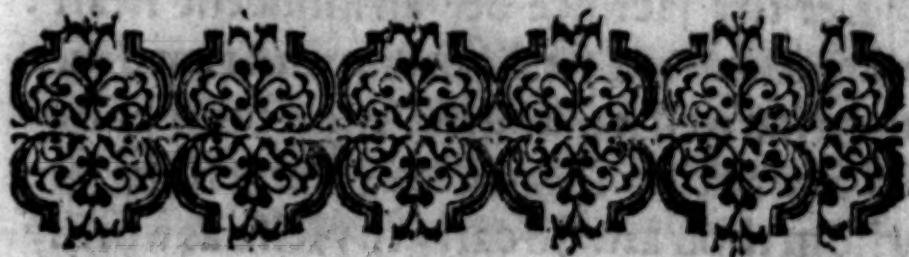
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S I M O N   G R A H A M E  
to the Authour

**G**Oe famous thou, with euer-flying fame,  
That ma<sup>k</sup>st thy flight on vertues wings to soare,  
In worlds of hearts goe labyrinth thy name,  
That wonders selfe may wonders thee adore.  
Though th' authors selfe triumph in heavenly glore,  
Thou sacred worke giu'st mortall life againe;  
And so thy worth hath made her evermore  
In heauen and earth for euer to remaine.  
Her pondrous speech, her passion, and her paine,  
Her pleasing stile shall be adm<sup>i</sup>d ilke where.  
The fruitfull flowing of her lofty braine  
Doth now bewray a mothers matchlesse care,  
While she liues crown'd among st the high diuines,  
Thou art her sonne celestiall sunne downe shines.



MISCEL-



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*Tota vitæ dies unus.*

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CHAP. I.

*A short line how to leuell your life.*



WHEN thou risest, let thy thoughts ascend, that grace may descend : and if thou canst not weepe for thy sins, then weepe, because thou canst not weepe.

Remember that Prayer is the wing where-  
with thy soule flieth to heauen ; and Medi-  
tation the eye wherewith wee see God ; and  
Repentance the *Supersedeas* that dischargeth  
all bond of sinne.

Let

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Let thy sacrifice bee an innocent heart : offer it daily at set houres , with that deuotion that well it may shew, thou both knowest and acknowledgest his greatnesse before whom thou art. So carry thy selfe as worthy of his presence.

Where thou owest , pay dutie : where thou findest, returne curtesies : where thou art knowen, deserue loue. Desire the best : disdain none, but euill company. Grieve, but be not angry at discurtesies. Redresse, but reuenge no wrongs. Yet so remember pitie, as you forget not decency.

Let your attire bee such, as may satisfie a curious eye, and yet beare witnesse of a sober minde.

Arme your selfe with that modesty , that may silence that vntemperate tongue, and controule that vnchaste eye, that shall aime at passion.

Be mindfull of things past ; Carefull of things present ; Prouident of things to come. Goe as you would bee met. Sit as you would bee found. Speake as you would bee heard. And when you goe to bed, reade over the carriage of your selfe that day. Re-  
forme



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forme that is amisse; and giue God thanks  
for that which is orderly: and so commit thy  
selfe to him that keepes thee.

*Teach me, O Lord, to number my wayes, and  
to order my life after thy direction.*

CHAP. XV.

*A mortified mans melancholy expressed in the  
person of Heraclitus, who alwaies wept.*

**L**Et him that laughs come weep with me:  
for that which mirth neglects, reares  
doe learne. It is the afflicted minde that  
is the touchstone of faults committed: and  
the guilt which security overseeth, a trou-  
bled minde doth soone discover.

*A dolefull case desires a dolefull song,  
Without vaine art or curious complement;  
A squallid fortune into basenesse flung,  
Doth scorne the pride of mounted ornament.*

Be sorry that thou canst not sorrow: thou  
that art begot in filthines, nourished in dark-  
nesse, brought forth in the pangs of death;  
thou whose infancy is a dreame, whose youth  
a frensie, whose manhood is a cōbat, whose  
age a sicknesse, whose life misery, whose  
death horror.

Thinke,

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M I S C E L L A N E A.

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Thinke, O thinke and bethinke thy selfe,  
from whence thou camest, where thou art,  
and whither thou goest; for thou art heere  
in an obscure land, gouerned by the Prince  
of darknesse, where vice is aduanced, vertue  
scorned; where pleasures are few, paines in-  
finite; where want is miserable, plentie full  
of perill: in a vale of teares, enuironed on  
all sides with vnplacable aduersaries; where,  
if thou subdue lust, couetousnesse assaults  
thee; if couetousnesse be vanquished, ambi-  
tion will second her; if ambition bee surpri-  
sed, anger succeeds: in a world of mischief, there  
enuy breaketh peace, ieaiousie sun-  
dreth friendship.

*A wretched world, the den of wretchednesse,*

*Deform'd with filth and foule iniquity,*

*A wretched world, the house of beauienesse,*

*Fild with the wrecks of mortall misery.*

*O wretched world, and all that is therein,*

*The vassals of Gods wrath, and slanes to sin.*

Thou hast a silly, poor, yet powerfull soule,  
a soule of noble substance, of exceeding  
beautie, inspired by God the Father; redee-  
med by God the Sonne; sanctified by God  
the Holy Ghost: this is the carefull charge  
committed

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committed to thy charge to keepe her.  
Where wilt thou finde security for her,  
*Which did in former time Gods image beare?*  
*And was at first, faire, good, & spotlesse pure:*  
*But since with sins her beauties blotted were,*  
*Doth of all sights her owne sight least endure.*  
But now exiled from her selfe, and as a  
widow deprived of her espoused fellowship,  
committed to thy safe conduct where wilt  
thou secure her? In heauen the *Angels* fell  
in Gods presence; in paradise *Adam* fell from  
a place of pleasure, in the world, *Indas* fell in  
the schoole of Christ: and if thou sufferest  
her to fall, she falls to eternall perdition; for  
the sword of Gods iustice hangeth alwayes  
ouer our soules, ready for our sins to diuide  
vs from eternall blisse.

*Since haruest neuer failes, but ever must*  
*Be tortur'd with the racke of his own frame:*  
*For he that holds no faith shall finde no trust,*  
*But sowing wrong is sure to reap Gods blame*  
Let the foot of him that sits vpō the rain-  
bow, be thy arke of securitie in this deluge  
of miseries: be not like the vncleane Crow,  
that can finde footing on euery carrion, with  
little care to returne againe; but rather imi-  
tate



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tate the innocent Dove, that loathing abode  
without this arke, can finde no rest; and with  
the wings of a longing desire and penitent  
heart, flicker at the window of this arke, till  
thy heavenly Noah put out his mercifull  
hand to take thee in:

*For when the soule findes beere no true content:  
And like Noahs Dove can no sure footing take,  
She doth returne from whence she first was sent,  
And flies to him that first her wings did make.*

Let her not drinke of the foulds of the vanities of this life, but as the dogs doe of the river Nilus, that drinke running, lest while they stay to take a full draught, they be stung with Scorpions: for she liues in thy body no otherwise than as a lazar on his death-bed, vncertaine of life, but in apparent danger of endlesse death; within shee makes her solace full of sadnes: her hope full of hazard, and all her waies strowed with Cockatrice egges, faire without, and foule within, make her carefull of her steps. Thou hast the example of Christ: which way wilt thou goe? he is the Way: whither wilt thou go? he is the Truth: where wilt thou stay? hee is the Life. If this Way lead thee thorow austere passages: if  
this

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this Truth teach thee true contrition, if this Life be not achieved but with a dolefull pilgrimage; for where doest thou read that Christ laughed? then *Woe bee to you that laugh, for you shall mourne: and happy are you that lament, for you shall be comforted.*

CHAP. III.

*A patheticall speech of the person of Diues in the torments of hell.*

**O** Death, how sudden was thy arrest vnto mee? how v unexpected? while my body was strong, while my intrales were full of fat, and my bones were watered with marrow; while I had rest in my substance, and peace in my riches, in one night my soule was taken from me, and all my ioy was turned into mourning:

*Like as the sacred ox that carelesse stands,  
With gilded hornes, & flowry garlands crownd  
Proud of his dying honour and deare bands,  
Whilst theaters fume with frankincense around  
All suddenly with mortall blow astond,  
Doth groueling fall, & with his steeming gore  
Distaine the pillars and the holy ground,*

B

*And*



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*And the faire flowres that decked him afore,  
So downe I fell on worldlesse precious shore.*

I saw my friends forsake me in a moment :  
I felt how hard a thing it was to seuer two  
such old acquaintances as my soule and bo-  
die : I wanted no view of the vanities where  
in I had delighted. On the one side hung a  
Register of my sinnes committed, on the  
other side lay a Catalogue of good deeds  
omitted : within me boyled my conscience  
confessing and accusing mee : before mee  
stood the iudgements of God denounced  
against sin so mustered in ranke, as I might  
well perceiue my dangers were certaine, and  
destruction imminent. In this extasie while  
I desired but one houres delay, I was caried  
with a motion *Torrenti simili*, as swift as the  
Torrent before the tribunall seat of God :

*Under whose feet subiected to his grace,  
Sat Nature, Fortune, Motion, Time & Place.*

To this Tribunall seat attended me my  
euill works, where Christ shewing himselfe,  
had layd open vnto me the benefits he had  
bestowed vpon me, the rewards he promi-  
sed me, the torments he suffered for me : all  
which the diuell confessing, concluded mee

to



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to be his; for that though he neuer loued me, yet I serued him; though he neuer gratified me, yet I obeyed him: without wooing he wan me, performing what he suggested, embracing what he preferred, affecting euery thing he cast in my way: all which my conscience acknowledging, censured me to this bottomlesse depth, to this profound lake, to this sinke of the world, whether all the afflictions and vnpleasant things in the world draine and vnite themselves to take reuenge of sinne:

*A deadly gulfe, where nought but rubbish grows,  
Which vp in th'aire such stinking vapor throws.  
That ouer there may flie no bird but dies,  
Chok't with the pestilent sanours that arise.*

To this Chaos of confusion, to this Well of perdition wherein I am coarcted, to this burning lake of fire and brimstone wherein I lie burning, but not consuming; lamenting, but not pittied: where I vomit out the riches which I deuoured, in paine without ease, in torture without intermission; where my lasciuious eyes are afflicted with most vgly and fearefull sights of grisly diuells: my eares that once were delicate, are laden

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now with the hideous noise of damned spirits: my nose that once was daintie, is cloyed with the stinke of vnsupportable filth; my taste that sometime was curious, and surfeited with plentie, is now tormented with want; my imagination is vexed with apprehension of paines present; my memory grieved with the losse of pleasures past; my vnderstanding affected with the consideration of felicitie lost, and miserie found. Thus comparing senses pleasure with incumbent ioy, I finde my ioyes abortiue, perisht ere they bud, my paines euetlasting, during beyond eternitie.

*Your fond preferments are but childrens toyes,  
And as a shadow all your pleasures passe.*

*As yeeres increase, so waning are your ioyes:  
Your blesse is brittle, like a broken glasse,  
Or as a tale of that which neuer was.*

Wherefore as one past cure, deiected beyond hope of redemption into endles perdition, rather condoling my misfortune, than expostulating my mishap whereof my selfe was author, I call to you, the glory of your age, the meat of time, who proud in your errours, tread the path of worldly pleasures, wherein



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wherein I was impathed: *Frustra, ô frustra  
hec aliò properanti.*

*What in this life we haue or can desire,  
Hath time of growth, and moment of retire.  
So feeble is mans state as sure it will not stand.  
Till it disordered be from earthly band.*

It was a condition annexed to our Creati-  
on: *Intrasti vt exires*, thou wert borne to die.  
Nothing more sure than thy dissolution: no  
time more vncertaine than thy time of sepa-  
ration. Be alwaies ready to preuent that e-  
nemy, that is alwayes in readinesse to take  
aduantage: *Qui non vult in vita prouidere  
mortē, non potest in morte videre vitam.* Who  
while he liues wil not preuent eternal death,  
shall neuer after death inherit eternall life.

*Let euery one doe all the good he can:*

*For neuer commeth ill of doing well.*

*Though iust reward it wants here now and than,  
Yet shame and euill death it doth expell.*

*Miser chi mal oprando, si confida,*

*Ch'ogn'hor star debba in maleficio occulto:*

*Che quand'ogn'altro taccia intorne grida,*

*L'aria la terra e'l luggo in ch'è sepolto.*

*Edio sa spesso ch'il peccato grida*

*Il peccator, poi ch'alcun di gli ha indulto,*



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Che se medesimo, seuza altrui rechiesta,  
Inauedutamente manifesta.

*Wretched is he that thinks by doing ill,  
His euill deeds long to conceale and hide :  
For though the voice and tongues of men be still,  
By fowles and beasts his sinne shall be descride.  
And God oft worketh by his secret will,  
That sinne it selfe the sinner so doth guide,  
That of his owne accord without request,  
He makes his wicked doings manifest.  
Shame followes sinne neuer so closely done :  
Shame alwaies ends, what wickednesse begun.*

*Hoc est momentum temporis unde pendet eternitas.* The carriage of thy selfe in this life,  
is the beame whereof thy well-fare for euer  
dependeth. Defer not thy amendment :  
*God is best when soonest wrought,  
Lingring thoughts do come to nought. (day,  
O suffer not delay to steale the treasure of that  
Whose smallest minute lost, no riches render may.*

*Turpe est eo statu viuere in quo non statuas mori.* In vainethou liuest in that estate of life  
in which thou meanest not to die. Make, o  
make your saluation sure vnto you by good  
workes. Encline your heart to doe good :  
for the reward thereof is infinite: for he is  
comming

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comming and commeth quickly, and brings his reward with him, to distribute to euery one as he hath deserued, euen according to his works.

*Omission & commission brought my confusion.*

*Cautior exemplo tu:* Let my example prouoke you to detest that wherein I tooke delight, lest you also come hither to be tormented not onely with oppression of eternall punishment, but with omission of eueralasting ioyes, which I admire now, *carendo non fruendo*: which if I might redeem by suffering all the torments that either Tyrants haue inuented, or Martyrs suffered; if with my tongue I might lick out the print of my feet out of the way of sinners; if with teares of blood and water I might purge my vncleannesse to worke my redemption: *Ecce Domine paratum agrum haberes in omnem medicinam*: Behold O Lord, thou shouldest haue a patient fit for any cure. I would wring my drayned eyes, *vt facile sentiret paratū ad omne supplicium ipsum habitum orantis Christiani*. But since my glasse is run, and my sun set; since death hath ouershadowed me, and that there is no pleading after sentence, since



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that *serò ducit suspiria, qui non expectat remedium*: since my affecting what I should haue desired, is turned into a feeling of that I lost; *quia ex inferno nulla redemptio, quia poenarum nullus finis, suppliciorum nulla defectio*; because there is no end for my hell, nor satisfaction for my punishment: therefore to you I call, to you that carelesse liue, that feele not with what sense I speake. Consider, whence you came, where you are, and whither you goe. You are parts of that God that created all things for you, and you for himselfe. You liue on the stage of the earth, *Vbi spectaculum facti estis Deo, angelis & hominibus*, where you are in the view of God, angels & men. And you are going, ô looke to your going: *Non est vita momentum sine motu ad mortem*; There is no mouing of life without a motion to death. You go, & are alwaies going to make your appearance before the tribunall seat of God, where euery man shall receiue according to his works. *Qualis vita, finis ita: ut cecideris, ita eris*, As you fall, so he findes you: as he findes you, so he censures you: and as he censures you, so he leaues you for euer and euer. Wherefore *quia arbor ad eam partem*



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*partem moriens cadit, ad quam partem vivens  
ramos extenderat*, because as a tree falls that  
way it swayes while it is in growing: if you  
desire to fall aright, learne while you are in  
your growth, to sway the right way. Iudge  
your selues, that you be not iudged: *Vt se-  
mentem feceris, ita metes*: What you sow that  
you reape, either a crown of glory, *quam ne-  
mo scit nisi qui accepit*, or a chaos of confusiō,  
*in qua sempiternus horror habitat*, whose  
worth cannot be expressed, but of him that  
enioyes it, or a masse of confusion in which  
eternall horror doth inhabit.

### CHAP. IIII.

*Who liues most honestly, will die most willingly.*

**S** Weete (saith *Chrysostome*) is the end  
of the labourers: willingly doth the tra-  
ueller question about his Inne: often  
casteth the hireling when his yeers wil come  
out: the woman great with child will often  
muse of her deliuerie: and he that knowes  
his life is but a way to death, will sit vpon the  
threshold with the poore prisoner, expecting  
to haue the doore open to be let out of so  
lothsom a prison, looking for death without  
feare,

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feare, desiring it without delight, and accepting it with deuotion.

*For what's the life of man, but euen a tragedy,  
Full of sad sighes, and sore catastrophes?*

*First comming to the world with weeping eye,  
Where all his dayes like dolorous trophes*

*Are heapt with spoiles of fortune and of feare.*

For it is onely death that vnlooseth the chaines, and sets vs free from our domestical enemy. It is only he, that wastes vs forward in this sea of calamities, the danger whereof is shewen by the multitude of those that perish, by the gun-shot of the diuels assaults, and by the rarenesse of those that escape shipwracke.

*Our frailties dome, is written in the flowres,  
Which flourisheth now, but fade ere many houres.  
By deaths permission th' aged linger here,  
Straight after death, is due the fatall beere.*

It is onely death that brings vs into harbour, where our repose is without trouble, our comfort without crosses, where our tears shall be turned into triumph, our sadnes into ioy, & al our miseries into perfect felicity.

*Death is the salue that ceaseth all annoy.*

*Death is the port by which we passe to ioy.*

It

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It is for brutes to feare death, whose end of life is conclusion of their being. It is for Epicures to feare death, whose death is the beginning of their damnation. It is for such as traffique vanities, to look to gaine griefe; for such as haue sown sinne, to look to reap miserie; for those of a desperate life, to looke for a damnable disease: but the good man that did sow in teares, by death, shall reap in ioy; for his iudge he is who knows our weaknesse, and will acknowledge our infirmities: his accusers are made dumbe by former repentance; his conscience is cleared by former confession; hope is his staffe, to keepe him from sliding; grace is his guide, to keep him from erring; faith is his assurance, to strengthen his resolution: and what doth he lose, but fraile and fickle life, a vapour that soone vanisheth, a dry leafe carried with euery wind, a sleep fed with imaginarie dreams, a tragedie of transitory things and disguised persons, that passe away like a poste in the night, like a ship in the sea, like a bird in the ayre, whose tract the ayre closeth?

*Life is a bubble blowne vp with a breath,  
Whose wit is weaknes, & whose wage is death,  
Whose*



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*Whose way is wildnesse, and whose In is penance,  
Stooping to crooked age the host of grievance.*

Who can sit in his studie and looke on his  
houreglasse, and say not to himselfe, *Vt heras  
sic fugit vita?* That thy life is spent with the  
houre? Who can walke in the Sunne, and  
look on his shadow, and not say with *Pinda-  
rus, οἷος ὄναι ἀδρανός*, *Umbra somnium homo*  
Man is but the dreame of a shadow? Or who  
can see the smoake dispersed in the ayre, and  
not say with the Poet, *Sic in non hominē ver-  
titur omnis homo?* Canst thou feele the wind  
beat on thy face, and canst thou forget that  
thou holdest thy tenement by a puffle of  
winde? Canst thou sit by the riuer side, and  
not remember that as the riuer runneth, and  
doth not returne, so is the life of man? Canst  
thou shoot in the fields, and not call to mind  
that as the arrow flieth in the ayre, so swiftly  
do thy dayes passe? Or canst thou walke in  
the fields, and see how some grasse is com-  
ming, some newly withered, and some alrea-  
dy come, and doest not remember that all  
flesh is grasse? *Miser homo, cur te ad mortem  
non disponis, cum sis pro certo moriturus?* Mife-  
rable man, why doest thou not dispose thy  
selfe

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elfe to death, since thou art sure thou canst  
not liue? *Nostrium viuere, è vita transire*: our  
best life is to die well: for liuing here we en-  
ioy nothing: things past are dead and gone:  
things present are alwaies ending: things fu-  
ture alwaies beginning: while we liue we die;  
and we leaue dying, when we leaue liuing.  
Our life was a smoake, and is vanished; was a  
shadow and is passed; was a bubble and is  
dissolued. The poore mans life is ledde in  
want, & therefore miserable. The rich mans  
ioy is but vanitie: for he is poore in his rich-  
es, abiect in his honors, discontented in his  
delights. This made *Hilarion* say, *Egredere,*  
*quid times anima? octoginta annos seruisti do-*  
*mino.* Thou hast serued thy God foure score  
yeeres, and therefore feare not now to goe  
take thy wages. And *Ambrose*: *Non mori ti-*  
*meo, quia bonum habeo dominum*: Who feared  
not to die, knowing that he that came hither  
to buy vs an inheritance, is gone before vs to  
prepare it for vs.

O who would liue, so many deaths to try,  
Where will doth wish that wisdom doth reprove,  
Where nature craves that grace must needs deny,  
Where sense doth like, that reason cannot loue,  
Where



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M I S C E L L A N E A.

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*Where best is shew in finall prooffe is worst,  
Where pleasures upshot is to die acurst?*

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*Quid es, vides: Quid futurus sis, cogita.*

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C H A P. V.

*A sinners glasse.*

**W**Hat is the life of man but a continuall battell, and defiance with God? What haue our eyes and eares been, but open gates to send in loades of sinne into our minde? What haue our powers and senses beene, but tinder to take, and fewell to feede the flame of concupiscence? What hath the body been but a stews of an adulteresse, but a forge of Sathan where the fire of our affections kindled with wicked suggestions, haue inflamed the passions of our heart, and made it the anuile to turne vs to most vgly shapes of deformed sensualitie? What hath our soule, which is the receipt of the blessed Trinitie, betrothed to Christ in Baptisme, beautified with grace, ordeined with the fellowship of Angells to eternall blesse, what hath it been, but a most vile broker, presenting to the wil allurements  
of



## MISCELLANEA.

of sinne? What hath our will been, but a common harlot lusting after euery delight, wherein she rooke liking? What is our memorie, but a register of most detestable and abhominable facts committed by vs? What hath our reason been, but a captiued vagabond, subdued by euery passion?

*The sinne that conquers grace by wicked vire,  
So soiles our soules as they can haue no cure.*

So that by this *Metamorphosis* we are become more odious to God then the diuell himself: for the diuell by creation was more beautifull than we: it was sinne that deformed him, and that sin that made him odious, makes vs detestable: for our sinnes are worse then his, and we not so good as hee: for his sin was one, and ours are infinite: he sinned before the stipend of sin was known, ours after notice and experience of it: hee sinned created in innocencie, we sin restored vnto it: he persisted in malice being of God reiected, we continue in hatred against him that recalled vs: his heart was hardned against him that punisht him, ours obdurate against him that allureth vs. So that our case is now such as infinit goodnes detesteth, &  
infinite

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infinite loue cannot condole. The earth was created for a place of pleasure; the aire was created temperate; creatures were made to be obedient to man; all things framed to his best content: but see how sinne hath transformed pleasure into plagues, famine and murders many in number, greuous in qualitie, and ordinarie in experience, which indeed are but *Initia doloris*, for the damned suffer death without death, decay without decay, enuie without enuie; for their death euer liueth: their end euer beginneth, and their decay neuer ceaseth, but are alwaies healed to be new wounded, dying but neuer dead, repaired only to be anew decaied.

### CHAP. VI.

#### *The Union of Mercie and Iustice.*

**T**Here be two feet, whereon God walketh on the hearts of men, *Mercy* and *Truth*, which a sinner must fall downe with *Marie* & kisse, that in respect of Gods Iustice we may retaine feare, and in regard of his Mercy conceiue hope: for all the waies of God are Mercy and Truth; Mercy, that  
we

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wee may not despaire, and Truth, that wee  
may not presume.

*O who shall shew the countenance and gestures  
Of Mercie and Iustice, which faire sacred sisters  
With equall poize do euer ballance euen,*

*Th'unchanging proiects of the king of heauen.*

*Th'one sterne of looke, th'other milde aspecting,*

*Th'one pleas'd with tears, th'other blood affecting*

*Th'one bears the sword of vengeance unrelenting.*

*Th'other brings pardon for the true repenting.*

Because God is mercifull, wilt thou build  
a nest of sin, as the Psalmist saith, vpon his  
backe? thou canst not seuer his Mercy from  
his Iustice, and then Iustice will sentence,  
*Tarditatem pœna, grauitate supplicij.* Is God  
a iust God, a terrible God, into whose hands  
it is a horrible thing to fall? Thou canst not  
separate his Iustice from his Mercy: she will  
proclaime *Misericordiam Dei super omnia o-*  
*pera sua*, his Mercy exalteth her selfe aboue  
his iudgments: *Vult enim omnes homines sal-*  
*uos fieri.* He that can that he will, will not the  
death of one sinner, but that hee may turne  
from his wickednesse and liue for euer; hee  
offereth his mercie to all, but neuer vseth his  
iustice but vpon necessitie. I will sing vnto  
C thee,



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thee, O Lord, mercy and trueth together;  
not mercy alone, as not fearing thy iudgements;  
nor truth alone, as despairing in thy mercies:  
but thy mercies shall breed a loue, and thy iudgements shall make me feare to  
impath my selfe in the way of sinners:

*For hope of helpe still comfort giues,  
While Mercie still with Iustice lines.*

### CHAP. VII.

*No greater crosse, than to liue without a crosse*

**I**T is well obserued by one, That the rod  
of the root of *Iesse* flowred, that the sweet-  
nelle of the flower might mitigate the se-  
ueritie of the rod. The diuell is neuer suffe-  
red to punish vs farther than is for our bene-  
fit: for either God corrects vs for our former  
offences, or else to preuent our future infir-  
mities. Neither is euery one that spareth, a  
friend; nor euery one that striketh an enemy;  
but the wounds of a friend are better than the  
flattering of a foe; and he that loues with au-  
steritie, is better then he that kills with deli-  
cacie. It is the diuels common course to kill  
our soule, while he flatters our fancie. For as  
the theefe that cannot by open violence

catch

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catch his booty, seeketh by shrowding himselfe in valleies and bushes to take the traucellers vnprovided: so the diuell, when by open pursuit hee cannot preuaile, hee coucheth himselfe in briers, and shadowes of worldly vanities, entrapping vs before wee preuent his traines. For albeit with a smooth flight and euen wing, hee lessen himselfe into the clouds, as an eagle delighted to view the sun: yet is hee but a rauening kite, soaring in the aire, the better to see how to seaze vpon his prey. God borroweth not the Syrens voice, when he would sting with a Scorpions taile; and when hee bites with the tooth of a Lion, he vseth not the teares of a crocodile; but as the husbandman lops his vine lest the iuice should be spent in leaues: so lest our mindes should be imployed in vain and superfluous pleasures; our wits which without profit would bee diffused, are by him kept in compasse by tribulation. For where hee purposeth to heale, hee spareth not to launce; & if he see thou be fostered by the world thy naturall nurse, hee can anoint her teat with the bitterness of discontent, to weane thee from her: for he that bindes the franticke, and a-



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wakes the lethargy, is troublesome, but friendly to both.

*If ought can touch vs ought, afflictions lookes  
Makes vs looke into our selues so neere,  
Teach vs to know our selues beyond all bookes,  
Or all the learned schooles that ever were.  
This makes our senses quicke, and reason cleare,  
Resolues our will, and rectifies our thoughts,  
So doe the windes and thunder clense the aire,  
So lopt and pruned trees doe flourish faire.*

Be not discouraged, thou art a Christian, whose captaine is a Crucifix, whose standard the crosse, whose armor Patience, whose bat-tel Persecution, whose victory Death. Whether God fostereth thee as a weakling, or exercise thee as one stronger, or checke thee as one vnruely, yet hee tendreth all as his owne children. Behold thy Sauour, with his head full of thornes, his eies ful of teares, his eares ful of blasphemies; his mouth ful of gal, his body ful of wounds, his heart full of sorrow; and blame him not, if ere thou finde him, he giue thee a sippe of the chalice, whereof hee drunke so full a cup. Thy loue must be great, when his sorrow is more at thy ingratitude, than at his own affliction, when he lost him-  
selfe



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elfe to win thee: a worke without example,  
a grace beyond merit, a charity surpassing  
measure. Wherefore whether he set thee to  
seeke him in the pouerty of the cribbe and  
manger, or in the agony of his bloody sweat  
in the garden, or in the middest of reproa-  
ches and false accusations before the tribu-  
nall, or in the torments of a shameful death;  
yet thinke thy selfe as deepe in his fauor, for  
being tied by the torments of his passion, as  
those that are called by the testimony of his  
glorious transfiguration.

### CHAP. VIII.

*That feare to die is the effect of an euill life.*

**I**ohannes Patriarch of *Alexandria*, whose  
frequent deedes of charity gaue him this  
Epithet, to bee called *Iohannes Eleemosyna-*  
*rius*, hauing his Tombe in building, gaue  
his people in charge, that it should bee left  
vnfinished, & that every day one should put  
him in minde to perfect it. His meaning was,  
that by that meanes hauing his thoughts fix-  
ed of the doore of death, hee might the bet-  
ter prepare himselfe for the passage through  
it. The Pope that day he is chosen, hath one

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comes to him with foure marble stones, as  
paterns to choose of which his tombe shall  
be built. He that taketh vp vertue in the as-  
hes of the memory of death, shall finde her  
force so vnited, that when they come to bee  
vnraied, they shall find that her heat will so  
encourage vs, that when our soule findeth a  
uent to mount vp to her naturall Sphere, she  
will flame in the firmament, and shine most  
oriently to our excessiue comfort, and her  
Creators inestimable glorie: for hee whose  
life was a studie to die, well knows that death  
hath lost his tartnes by passing through the  
veines of life: he feares not his cold sweats,  
nor foregoing gripes, but taketh them as  
throwes in child-bed, by which our soule is  
brought out of a loathsome body into eter-  
nall felicitie. He feares not the diuels, whose  
temptations he hath valiantly resisted: The  
grave is no horror to him, for he knows he  
sowes the body in corruption to reape it a-  
gaine in immortalitie.

Hee that liueth well, shall make a good  
end, and in the day of death his decease shall  
be blessed; for hee resteth from his labours,  
and his workes do follow him. But to him  
that

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## MISCELLANEA.

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that liueth ill, death is an euer dying death: he lies tormented with the pangues of the dying flesh, amazed with the corrasive fittes of the mind, frightened with terror of that is to come, grieved with remorse of that which is past, stung with the gnawing of a guilty conscience, terrified with the rigour of a seuerer Iudge, vexed with approach of a lothsome sepulcher. They made their prison their paradise, their belly their God, their appetite their guide; so sowing sinne, they reape miserie, traffiking vanitie, they gaine griefe: detestable was their life, and damnable is their decease.

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*Absit mihi gloriari nisi in Christo.*

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### CHAP. IX.

*That affliction is the coate of a Christian.*

**I**F wee bee Christians, affliction is our coate, and the Crosse our cognizance; *In hoc signo vinces*: Christs cloutes comfort not those that walke in sild robes. The stable & manger are no refreshings to such as loue the highest roomes in the Synagogue. Our arke lieth not in *papilionibus*, but in *praesepio*,



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If wee be members of that head which was prickt with thornes, let the rest of the parts sympathize with it : let the Mount Caluarie be our schoole, the Crosse our pulpit, the Crucifix our meditation, his woundes our letter, his lashes our commaes, his nailes our full points, his open side our booke, and *Scire Christum crucifixum*, our whole lesson. By his nakednesse, learne to clothe thee ; by his crowne of thornes, how to adorne thee : by his vineger and gall, how to diet thee ; by his praying for his murderers, how to reuenge thee ; by his hanging on the crosse, how to repose thee. Heere learne, that death reui-ueth, sorrow solaceth, an ecclipse enlighteneth ; that out of the deuourer there came meat, and out of the stronger issueth sweetnesse. And since our sinnes (like fierce *Samsons*) haue murdered the lion of the tribe of Iuda, let our repentant thoughts (like bees) sucke at the flowers of his passion, and make hony to delight our selues and prouoke others. Let vs seeke Christ, not *inter cognatos & natos*, nor with the spouse in the Canticles *in lectulo meo quasiui quem amari*, nor with them in *Osee*, that looke him in *gregibus & armentis* ;

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armentis ; but seeke him with *Moses* in the desert, with *Daniel* in a fiery throne: His delight is to see *Nineue* in sackcloth, *Iob* on the dunghill ; he expects a perfect demonstration of a seruiceable minde, for an *Eamus & nos, ut moriamur cum illo* : for losse of felicity searcheth the force of affection. It is neither prosperitie that tries a friend, nor aduersitie that concealeth an enemy. This is that true God, that chiefe life, in whom, by whom, and from whom all things doe flow, from whom to reuolt is to fall, to whom to returne is to rise, in whom to stay is to stand sure, from whom to depart is to die, to whom to repaire is to reuiue, in whom to dwell is to liue : that God whom none loseth but deceiued, none seeketh but admonished, none findeth but are cleansed, what euer is not of God is not good : giue me thy selfe and take all things else from me.

### CHAP. X.

*A theme to thinke on.*

**C**onsidera, ô homo, *Quid es in natura,*  
*Quis in persona, Qualis in vita.* CON-  
sider, ô man, what thou art in nature,  
who



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who thou art in person, what an one thou art in life: for thou art not in nature as a stone, hauing onely being; nor as a plant, hauing onely being and growing; nor as a brute, hauing onely being, growing, and sense: but as a man who to these imperfections hath the perfection of a liuing soule added.

*Thy soule's a substance and a real thing,  
Which hath it selfe an actuall working might,  
But neither from the senses power doth spring,  
Nor from the bodies humours tempered right:  
It God himselfe doth in the body make,  
And men from this the name of man doth take.*

And the same God that created thee of nothing, preserues thee from all things that might annoy thee; giues thee health & plentie, and subiecteth all things to thy seruice, that thou mightest serue him in holinesse & righteousnesse all the dayes of thy life: for if God had not created thee, thou haddest not been at all: if Christ had not redeemed thee, the diuell had deiected thee in the fall of *Adam*: if the Holy Ghost should not comfort thee, thou couldest not be preserued as thou art. Since therefore thou art Gods by creation, redemption, and preservation, looke  
what



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what time thou bestowest out of his seruice, thou stealest it from him, who made it for thee to serue him in it; and art a thiefe. If thou bee more enamoured of any of these blessings which hee bestowes on thee to win thy loue, than of himselfe, who shewes his loue in bestowing them on thee, thou committest idolatry, and art an Idolater. If thou bestowest good houres in ill actions, or great blessings to bad purposes, thou committest treason, and art a traitor.

*He that preferres not God fore all his race,*

*Amongst the sonnes of God deserues no place.*

*Turpe est bene natis male viuere, & plantatis bene peius fructificare.* Thou art created after his owne image; make no impression vnworthy that character. *Pulchra sint oportet quae ex eius animo procedunt, qui in Dei habitaculum est preparandus.* Thy soule is the temple of the Holy Ghost, thou must not pollute it with brutish appetites, but prepare it with gracious meditations, most fitting foode, wherewithall to entertaine so heavenly a guest. Hee hath made thee in person erect, that hee might put thee in minde to rectifie thy thoughts and actions. O leuell thy life  
to

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to the straightnesse of the line of thine owne portraiture. Staine not the beautie of thy parts, lest they sustaine misery in this life, with the losse of eternall life: for the stipend of sinne is death, and the merit of transgression is eternall perdition.

CAHP. XI.

*Morning Meditation, with sixteen sobs of a sorrowful spirit, which she vsed for mentall prayer, as also an addition of sixteen staues of verse taken out of Peters complaint, which she usually sung & plaied on the winde instrument. Happie is the man whose life is a continuall prayer.*

**O** God to whom nothing is so great as can resist, nothing so little as is contemptible: O Christ, the guide of those that seeke thee, the light of those that finde thee: O Holy Ghost, that both fillest and includest all things; I am ashamed to be seene of thee, because I am not assured to be receiued by thee, hauing neither deserued pardon for my faults, nor participation of thy glory: yet sweet Iesu, supply my defects,  
that



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that by thy mercy I may obtaine remission,  
and by thy merits deserue saluation. Let thy  
passion worke compassion for me.

*A sory wight the obiect of disgrace,  
The monument of feare, the map of shame,  
The mirror of mishap, the staine of place,  
The scorne of time the infamy of fame,  
An excrement of earth, to heauen hatefull,  
Iniurious to man, to God ungratefull.*

**L**ord, I am depressed with the burden  
of my sins, and oppressed with the feare  
of the punishment belonging to them; ha-  
uing neither power to resist thy wrath, nor  
patience to endure thy indignation: where-  
fore I am become as it doth become me, thy  
humble suppliant. Lord be mercifull to mee  
a sinner. My abiect countenance witnesseth  
my distressed minde, my wordes are seaso-  
ned with sighes, and bathed with teares. O  
let the dew of my deuotion bee drawen vp  
with the beames of thy remorse: for behold,  
as a hunger-starued beggar, doe I knocke at  
thy gate, O honourable housholder. Open,  
O open the gates of thy mercies, to the  
greatnesse of my miseries.

*Sad*



## MISCELLANEA.

*Sad subiect of my sinne hath stor'd my minde,  
With euerlasting matter of complaint :  
My throwes an endlesse alphabet doe finde,  
Beyond the pangs that Ieremy doth paint.  
That eyes with errors may iust measure keepe,  
Most teares I wish that haue most cause to weepe*

**P**Reserue my body from eternal death, re-  
serue my soule from euerlasting damna-  
tion : let me neither vngratefully remember  
thy benefits, nor vngraciously forget thy se-  
uerer iudgement : for albeit, there be no fol-  
ly which hath not had his seat in my minde,  
and left his foot-step in my actions ; yet for  
that thou lookest for my amendment, that I  
may haue thy fauour, grant mee thy fauour  
that I may haue amendment.

*Giue vent vnto the vapours of my brest,  
That thicken in the brims of cloudy eyes,  
Where sin was hatcht let teares now wash the nest  
Where life was lost, recover life with cries :  
My trespassse soule, let not my teares be few :  
Baptise my spotted soule in weeping dew.*

**C**onforme my life, confirme my faith,  
Endue my soule with thy loue, subdue  
my

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MISCELLANEA.

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my flesh with thy feare: Let me not die ere I  
begin to liue : giue mee time to repent, and  
occasion to amend : direct my reason : rege-  
nerate my will : lead my desires, that I may  
seeke thee : illuminate my vnderstanding,  
that I may finde thee: let my ioy be in enioy-  
ing thee, in whom desire wants no satiety, nor  
satiety breeds discontent :

*For gripes in all my part, doe neuer faile,  
Whose only league, is now in bartring paines :  
What I ingrosse, they traffique by retaile,  
Making each others miserie their gaines :  
All bound for euer prentices to care,  
Whilst I in shop of shame trade sorrowes ware.*

**L** Et thy maiesty appeare in thy mercy, co-  
uer my sinnes, and I am recouered of my  
infirmities: for my conscience accuseth mee,  
my memorie giues euidence against mee,  
and my reason condemneth mee. Conuert,  
O Lord, conuert my life, and diuert my pu-  
nishment.

*My guilty eye still seemes to see my sinne,  
All things characters are to spell my fall ;  
What eye doth read without, heart rues within ;  
What heart doth rue, to pensine thought is gall,  
Which*



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MISCELLANEA.

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*Which when my thought would by my tongue di-  
My eares conuey it backe into my brest. (gest,*

**O** Ut of a maze of amazements doe I cry  
out vnto thee, O God my Sauour and  
Redeemer : Graunt, O Lord, that I may  
firmely resolute, speedily beginne, constantly  
continue in performing thy will : let me ho-  
nour thee as a Creator, loue thee as a Redeem-  
er, expect thee as a Sauour : for by thy  
goodnesse I was created, by thy mercy redee-  
med, by thy power preserued, and by thy  
grace I shall be glorified. Grant, O sonne of  
God, that wast made man, that men might  
become the sonnes of God, that I may liue  
in thy feare, die in thy fauour, rest in thy  
peace, rise in thy power, remain in thy glo-  
ry for euer and euer.

*For life's a maze of countlesse straying waies,  
Open to erring steps, and strowed with baites,  
To winde weake senses into endlesse strays,  
Aloofe from vertues rough unbeaten straits,  
A flower, a play, a blast, a shade, a dreame,  
A lining death, a neuer turning streame.*

**G**Racious God, whose honor is more in  
sauiug through pittie, than in condem-  
ning



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ing through iudgemēt, thou that canst mi-  
igate griefes present, and canst turne away  
dangers to come: pardon, I beseech thee, my  
sinnes past, aide mee against all temptations  
to come, and I shall praise thy name for euer  
and euer :

*Else weeping eyes resigne your teares to me,  
A sea will scantly rinse my order'd soule:  
Huge horrors in high tides must drowned be,  
Of euery teare my crime exactethoule: (such  
My staines are deepe, few drops take out none  
Euen salue with sore, and most is not too much.*

**G**OOD lord, make me couet those things  
that bee pleasing to thee, let me finde  
them easily, and search them wisely, know  
them truely, & exercise them effectually, to  
thy glory & my saluation. Dispose the course  
of my life, that it may accomplish that which  
thou requirest. Lay forth thy passions that I  
may feele them, satisfie mee in thy mercies,  
that I may reioyce in them : remooue from  
mee all lets to serue thee, and giue mee those  
things that may draw mee to thee : instruct  
my iudgement, rule my affectiōs according  
to thy will, in the depth of thy mercies con-

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found

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found the deuises of my enemies against  
me.

*Lest shame the livery of offending mind,  
The ugly shroud that ouersadoweth blame,  
The mulct at which foule faults are iustly fin'd,  
The damp of sinne, the common sluice of fame,  
By which impostum'd tongues their humors purge  
Doe light on me : for I deserue thy scourge.*

+ **L**ord thou hast deliuered mee out of the  
Liawes of death, and redeemed my soule  
out of the gates of perdition, sanctifie my life  
that it may be a witnesse of my thankfulness;  
let my memory bee a record to shew thy  
goodnesse; so shall my lips shew foorth thy  
praise, and my heart shall be possess'd with the  
glory of thy greatnesse.

*For fawning vipers, dumb till they had wounded  
With many mouthes doe now upbraid my harms:  
My sight was vaild, till I my selfe confounded;  
But now I see the disenchanted charmes,  
Now can I cut th'anatomy of sinne,  
And search with Linxes eyes what lies within.*

**G**ive me, ô Lord, sorrow for my sinnes,  
thankfulness for thy benefits, feare of  
thy

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thy iudgements, and loue of thy mercies :  
giue me an vnderstanding heart, that I may  
conceiue a right loue of thy Law, that I may  
desire to performe it, strength of thy spirit  
that I may haue power to execute it: and be-  
cause by thy grace I am that I am, let thy de-  
mands bee no greater then thou hast giuen  
me grace to performe. Lord, giue what thou  
commandest, and then command what thou  
wilt: let the greatnesse of thy mercies supply  
the wants of my miseries, that my heart may  
reioyce in the Lord, and thy sauing health  
may be knowne among all nations.

*O beames of mercy beat on sorrowes cold,  
Poure suppling showers on my parched ground,  
Bring forth the fruit of your due service bow'd,  
Let good desires with like deserts be crown'd,  
Water young blooming vertues tender flowre,  
Sinne did all grace of riper growth deuoure.*

**H**Aue mercy vpon mee, O Lord, haue  
mercy vpon me, according to the mul-  
titude of thy mercies doe away my offences :  
wash me from my wickednesse, and clense me  
from my secret sins: for I acknowledge my  
faults, and my sinnes haue made me odious



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to my selfe, be mercifull, O Lord, be mercifull vnto thy seruant, and let not the gates of hell preuaile against him: for though the stipend of his sin is death, and the merit of his transgression eternall perdition; yet is thy mercy aboue all thy workes, and thou canst forgiue more then hee could offend: thou that wilt not the death of a sinner, deny not the request of a repentant sinner: thou which hast giuen me repentance, which is the scale of forgiuenesse, grant me forgiuenesse, which is the assurance of repentance.

*If Dauid night by night did bathe his bed,  
Esteeming longest dayes too short to mone;  
Inconsolable teares if Anna shed,  
Who in her sonne her solace had forgone:  
Then I to daies, to months, to weekes, to yeeres,  
Doe owe the houely rent of stintlesse teares.*

**O**Vt of the depth of my soule doe I crie vnto thee, Lord put me not to rebuke in thine anger; let not thine hand presse me, neither chasten mee in thy displeasure; for I confesse my wickednesse, and am sorry for my sinne: suffer not my name to be touched with dishonour, neither giue me ouer to bee clothed

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clothed in rebuke : cleanse my heart from  
corrupt thoughts , and purge my mouth  
from all vncleannesse , and impath mee in  
that course that is best pleasing vnto thee.

*Christ health of feuer'd soule, heauē of the mind;  
Force of the feeble, nurse of infant loues,  
Guide to the wandring foot, light to the blind,  
Whom weeping winnes, repentant sorrow moues,  
Father in care, mother intender hart,  
Reuiue and saue me slaine with sinfull dart.*

**P**Raise the Lord, O my soule, O let al that  
is within me praise his holy name. Praise  
the Lord O my soule, and let not the least of  
his benefits be forgotten : for hee hath deli-  
uered thy body from death, and thy soule  
hath hee redeemed out of the state of dam-  
nation : for hee hath created thee after his  
owne image, and breathed a liuing soule into  
thee, to praise his name for euer and euer :  
for his prouidence hath preserved thee, his  
strength defended thee, his mercy comforted  
thee, and his grace shall glorifie thee : O  
therefore praise his holy name ; O let all that  
is within me sing praises to my God, my Sa-  
uiour and Redeemer.



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*Lazar at pitties gate I vlcered lie.  
Crawing the refuse crums of childrens plate:  
My sores I lay in view to mercies eye,  
My rags beare witnesse of my poore estate,  
The worms of conscience that within me swarm,  
Proue that my plaints are lesse than is my harme.*

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**G**Iue me, ô Lord, an vnderstanding hart,  
that I may haue a true feeling of the  
greatnesse of thy benefits; instruct thou my  
lippes, and my mouth shall shew foorth thy  
praise: for my hart desireth to haue her loue  
knowne, and my spirit reioyceth in God my  
Saviour: I will magnifie thy holy name, for  
thou hast heard my voyce, and not suffred  
my foes to triumph ouer me: thou hast relie-  
ued my wants, and giuen mee plenty when I  
was in necessity. I will lift vp my hands vnto  
the king of glory, even vnto his mercies seat  
from whence is my redemption; for I know  
the weaknesse of our flesh, and acknowledge  
there is no helpe that coms not from aboue.  
*Prone looks, crost arms, bent knec, & cōtrite hart  
Deep sighs, thick sobs, dewd eies, & prostrait pray  
Most humbly beg release of earned smart, (ers  
And sauing shrowd in mercies sweet repaires:*



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MISCELLANEA.

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*If Iustice should my wrongs with rigor wage,  
Fears would despair, ruth breed a hopeles rage.*

**I** Giue thee thanks, ô most mercifull father,  
for all thy benefits bestowed vpon me, de-  
siring thee long to continue them, and to  
Make mee thankfull for them: direct the  
words of my mouth, the meditations of  
my heart, the actions of my body, that they  
may bee pleasing to thee, and profitable for  
mee: Lord heare my voyce, accept this my  
sacrifice of thankesgiuing, which thy bounti-  
full goodnesse hath extorted. Let not the  
world, the flesh, nor the diuel preuaile against  
mee, but let thy gracious spirit conquer them  
in all my conflicts. Lord I haue reposed my  
whole trust in thee, let not thy seruant be put  
to confusion.

*With mildnesse Iesus measure my offence,  
Let true remorse thy due reuenge abate,  
Let teares appease when trespassse doth incense,  
Let pittie temper thy deserved hate,  
Let grace forgine, let lone forget my fall:  
With feare I craue, in hope I humbly call.*

**L**ord, though I can neither praise thee as  
becommeth mee, nor pray to thee as I  
ought

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ought to do; yet accept I beseech thee, these  
my halting speeches brokenly vttered, as an  
oblation for my most greuous offences:  
looke vpon mee in thy mercies, and let the  
blood of that immaculate lamb Christ Iesus  
stand betwixt me and thy iudgements. Lord  
into thy hands do I commend my soule, and  
my body, into thy custody, Lord Iesu receive  
them: Lord blesse mee and all that belongs  
vnto me, from this time forth for euermore.  
Sweet Iesu sanctifie my life, and blesse mee  
with sorrow for my sinnes, thankfulness for  
thy benefits, feare of thy iudgements, loue  
of thy mercies, mindfulness of thy presence;  
that living in thy feare, I may die in thy fa-  
uour, rest in thy peace, rise in thy power, re-  
maine in thy glory for euer and euer.

*Redeeme my lapse with ransom of thy loue,  
Traners th'indueement, rigors doome suspend,  
Let frailtie fauour, sorrow succour moue:  
Be thou thy selfe, though changeling I offend,  
Tender my suit, cleanse this defiled den,  
Cancell my debts, sweet Iesu say Amen. 〇*

CHAP.

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### CHAP. XII.

A madrigall made by Berny Grymeston vpon the conceit of his mothers play to the former ditties.

**H**ow many pipes, as many sounds  
Doe still impart to your sonne hart  
As many deadly wounds.  
How many stroakes, as many stounds,  
Each stroake a dart, each stound a smart,  
Poore captiue me confounds.  
And yet how oft the stroakes of sounding keis hath  
slaine,  
As oft the lookes of your kinde eies restore my life  
again.

### CHAP. XIII.

A Good Fridaies exercise, or a Meditation of  
the Crosse.

**W**Hile I thinke of the Crosse of  
Christ, and bethinke my selfe of  
Christ crucified, I am so amazed  
with the amazement of so admirable a mi-  
racle, & so ouercomewith the greatnesse of  
so mysticall a mystery ; as that the more I  
search what to finde, the lesse I finde what to  
say. I seeke for glory, from the fountaine of  
glory :



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glory : but finde miserie beyond humane misery. I expect gladnesse, as from the author of comfort : but finde sadnesse, such as my tongue cannot vtter. I looke for life, at the giuer of life : but finde death more deadly than any death. I come as a man to visit God : but finde God become the sonne of man, that men might become the sonnes of God. What I search, I cannot finde, what I finde, I cannot deliuer. For the passion of Christ being compounded of so many forcible contraries, as of glory, miserie, gladnesse, sadnesse, life, death, God, man ; the vnion of these contrarieties in one subiect is so effectually, as it moueth compassion ; no passion can expresse it ; for contraries to be both predominant in one subiect, and for one subiect contentedly to containe two predominant contraries, is a thing of that admiration, as that mans vnderstanding cannot comprehend, how the vnion of such disunion should be in communion. So that what part so euer of this whole you behold, you must loue the sweetnesse of this variety, and admire the variety of this sweetnesse : Christ suffred vpon the Crosse, thats my grieve : Christ suffered  
vpon

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vpon the Crosse for mee, thats my comfort :  
Christ suffered death that I might know him  
man ; Christ suffered death, and rose againe  
in despight of death , that I might acknow-  
ledge him God. Hee sufferd on the Crosse,  
thats the misery: Christ suffered to rise again  
thats the glory. It is a miracle beyond admi-  
ration, for misery to containe glory, for  
death to bring forth life, for sadnes to beget  
ioy. It is a truth without distrust, that these  
flouds of sorrow and ioy, misery, glory, life,  
death, bee vnited in this Ocean of the passi-  
on , w<sup>ch</sup> thus ouerflows the bounds of my  
vnderstāding. But it is nothing to say Christ  
suffered, vnlesse you know what he suffered.  
Great is the sorrow which a naturall father  
taketh of the wrong done to his sonne; great  
is the sorrow which a louing son taketh for  
the violence offer'd to his father: yet neither  
of these sorrowes are sorrowful, in respect of  
that sorrow , which Christ suffered on the  
crosse, who in the obedience he ought to his  
father, became a sonne; and in the loue hee  
beareth his children continues our father.

Consider, and reconsider, the paine of S.  
*Paul* in his beheading, the sorrow of Saint  
*Peter*

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M I S C E L L A N E A.

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*Peter* in his martyrdom, the grievous pangs of death, that *Saint Stephen* felt while he was stoned, view and review, not the particular torments of several martyrs, but conceive all their tortures to be in one particular, yet doth not his sorrow equal the paine and sorrow which the Son of man, redeemer of the world did suffer on the crosse. For albeit the torment of particular dissignd martyrs, was such as flesh and blood could in no sort tolerate; yet did God in his mercy, so temper their punishments, either with power to contemn them, or patience to endure them; as if we measure the ioy they conceived of a future life, with the paine and biting throwes which they abode while the soule sought his libertie to be let out of the body, wherein it was imprisoned; as it is questionable, whether their paine or pleasure were greater; but out of all question it is true, that there is such a mixture and equall temper, of paine with pleasure, and pleasure with paine, as it were not of force to separate the soule from the body, were it not that God in his loue to requite their charitie, hath ordained martyrdom,



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tyrdome, as a meanes for his glorious translation.

I speake not to amplifie, but to deliuer a trueth : for while *Saint Stephen* was stoned, the heauens were opened vnto him, and hee had the contemplation of the ioyes thereof to mitigate his torment.

While *Agatha* her paps were cut off, shee had assistant vnto her the comfort of *Peter* the Physician : and when *Saint Peter* was in prison, he had the consolation, and the presence of the Angell to shake open the dore, and vnboult his fetters. And so I might instance in the rest : but in the passiō of *Christ* there was such a conflux of sorrow without pleasure, as it made so great an inundation as all the teares that mortality can shed, cannot possibly draw it.

It is no small augmentation of sorrow to thinke who it is that caused our griefe ; if an enemy wrong vs, the griefe is the less, because it is expected ; but if our friend iniury vs, the griefe is the greater, because that loue which should be nourished with kindnes, is quenched with discourtesie, the very oyle that nourisheth hatred.

Now

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Now what were they that crucified Christ? they were not *Gentiles*, of whom he expected not to be acknowledged, but they were *Iewes* a chosen Nation. They were not *Iewes*, only but one was *Iudas* a Disciple chosen, but an vnexpected traitour: if *Iudas* had betrayed him out of the malice of his own heart, only the griefe had been lesse to the sonne, if the discourtesie had beene tolerated, by his heauenly father, neither did the father only suffer it, but the sonne consented to his owne punishments.

A Conspiracy, a strange conspiracy, of a Jew turned a Gentile, of an Apostle turned an Apostata, suffered by the father to the sonne, by the sonne against himselfe, and all acting the death of an innocent lamb; acting their parts, to impart a blessing to vs, that by his death we might haue our redemption: I haue struck ē him, saith the father: I wil giue my life for my flocke, saith the son. Crucifie him, Crucifie him, saith the Iewes: *Pilate* the Gentile condemned with his mouth, whom his heart knew to be innocent. The heauens consented, as desiring to haue him restored vnto them. The earth did second them, as hauing

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hauing no other meanes of redemption: for their euils were against an infinite God, and infinite goodnesse must satisfie for them.

Now what a grieve is it for the sonne to be smitten with the consent of his father, for the Lord to be derided of those whose redemption he was a ransoming, to suffer such great and greuous punishments by his owne voluntary approbations, what a grieve is it? he forbore to vse his owne power in resisting these opprobries, in the time of his passion: not that he ought to do so, as suffering for his owne sinnes, being without sinne, but that he would doe so, in the fulnesse of his charity, submitting himselfe to the mercy of those, who had not found mercy, but by his suffering: hee was rich aboue all, because God without sinne; poore aboue all, because man for our sinnes. To these adde the tendernes of the flesh, which did suffer; the contemptuous deriding world, for which hee suffered; the grieve of his disciples fleeing, because he suffered: adde all things, adde euery thing, except you see all dolours of euery martyr ouercommmed and surpassed in this dolorous passion of our blessed Sauour.

Thou



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Thou seest not what the Crosse can teach thee, or Christ crucified doth giue thee to conceiue, words are wanting to expresse the greatnesse of his passion. His dolours were infinite, not to be numbred by art, or comprehended by mans apprehension; such and so vehement, as affected the heauens, the earth, the liuing, the dead, the sensible, and vn sensible creatures; the Sunne was obscured, and the moone hid her selfe for shame, the earth trembled for feare, the monumēt's opened themselves, and the dead arose astonished; and what distraction of minde mans tongue cannot deliuer, nature her selfe vnderooke to discover: our grieve is from this sorrow; but our ioy is, that this sorrow and grieve was suffred for our redemption.

Martyrdome is a great mystery. It is not that sowre, which the sense conceiueth, but it is that sweetnesse, which no sense conceits aright: for albeit, the habit of that death be vnnaturall, and it selfe contemptuous; yet to him that with the eie of vnderstanding, measures the effect by the cause, there is nothing lesse in it, than that the worldly man seeth in it; they come not vnarmed to this conflict, their

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their breasts are armed with the brest-plate of  
 Justice. Their feet are shod so that they can  
 walke on the basiliske and adder, as the Psal-  
 mist speaketh: their head is hid in the helmet  
 of saluation; they must die, before they can  
 win the field: by yeelding, they subdue: by  
 dying, they reuiue: by shedding their blood,  
 they win the goale of eternall felicity. Elias  
 may not think much to let fall the worthleise  
 mantle of his flesh, to be caried to paradise in  
 a fiery chariot: Ioseph must leaue his cloake  
 in a strumpets hand, rather then yeeld to her  
 lewd entisements. Beauers when they are  
 hunted for their stones, bite them off them-  
 selues, and runne home without them. Our  
 home is heaven, our parents the Patriarkes.  
 Wee must hasten to them, without that wee  
 cannot without inconuenience carry with vs:  
 there is the centre of our repose, the seat of  
 our security, and martyrdom is the bridge  
 ouer which we passe to our content.

*Sardanapalus* lay not with more delight on  
 his bedde stopped with Millan downe, than  
 Saint *Laurence* lay on the cradle he was broi-  
 led on. Perfumed *Helen* was not so sweet in  
 all her odoriferous balmes as was Saint *Cicily*

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in

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in the smoake of her martyrdome. But why do I glean in so plentiful a harvest? Collect the coles, the wheelles, the ropes, the rackes, and al the torments that tyrants haue inuented or martyrs suffered, and you shall see the Crosse of Christ and meditation of his passion, to haue made those torments delightfull to martyrs, that haue seemed vnsupportable to the executioners themselves. A strange kinde of triumph, where the conquerour is haled on the hirdle, with his handes manacled; his triumphant arche, the disgracefull gallowes; his spoiles and prizes, his vn bodied bowels; his pompe, punishment; his maiesty, misery.

The Silkworme first eateth her selfe out of a very little seed, and groweth to bee a small worme: afterward when by feeding a certain time vpon fresh and greene leaues it is waxed of greater life, eateth it selfe againe out of the other coate, and worketh it selfe into a case of silke; which when it hath once finished, in the end casting the seed for many yoong to breed of, and leauing the silke for mans ornament, dieth all white and winged, in shape of a flying thing:

Euen



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† Even so the Martyrs of the Catholicke Church, first breake out of the dead seed of originall sinne by Baptisme: then, when by feeding on the Sacraments and leaues of Gods word, they are growne to more ripenesse, casting the coate of worldly vanities, they cloath themselves with the silke of vertue & perfection of life, in which worke persevering to the end, even when the persecution is greatest, they finally as need requireth, shed their blood, as seed for new offspring to arise of, and leaue moreouer the silke of their vertues as an ornament to the Church; and thus depart white for their good workes, and winged with innocency of hands, and cleanness of heart, they presently fly to their heavenly repose, agreeably to *Dauids* saying. *Quis ascendet in montem domini? Innocens manibus & mundus corde:* Who shall ascend to the mount of God? The innocent of hands, and cleane of heart. So that though the ripe fruit of the Church bee gathered, yet their blood engendreth new supply, and it increaseth the more, when the decrease thereof is violently procured. It is like the bush that burned and was not consumed. Of the owne

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ruines it riseth, and of the owne ashes it reui-  
ueth, and by that increaseth, by which the  
world decayeth. For albeit *Constantine* refu-  
sed a bath of the bloud of Infants in age, yet  
doubtlesse had not these Infants in innocen-  
cy ( I meane the Martyrs ) bathed him in  
theirs, God knoweth whether euer hee had  
beene rid of his spirituall leprosie; which he  
himselfe in a maner acknowledging, whē he  
came to that famous Councel of *Nice*, find-  
ing many of those fathers that had som part  
of their body maimed, or disfigured with the  
torments suffered for the Catholique faith,  
he embraced them in humble sort, most de-  
uoutly kissing the scarres of their torments,  
as most honourable badges of Christianity.  
The Crosse of Christ giues comfort to all  
those that repose themselves vnder it: Con-  
sider the tragical pagent of Christs passion,  
wherein hee thus lost himselfe to winne vs.  
Behold his head full of thornes, his eares ful  
of blasphemies, his eyes full of teares, his  
mouth full of gall, his body full of wounds,  
his heart full of sorrow; no part free from  
paine, that all our parts might bee freed of  
paine. O worke without example, O grace  
without

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without merit ! O charity surpassing all vnderstanding ! O peccator, saith S. Bernard, *securum accessum habes ad patrem, ubi habes matrem ante filium, & filium ante patrem. Filius ostendit Patri latus, & vulnera; Mater filio pectus & ubera: nec potest esse ibi aliqua repulsa, ubi sunt tot charitatis insignia* : O sinner, securely maist thou com to the father, where thou hast the mother before the sonne, the sonne before his father. The sonne sheweth his father his side, and his wounds : the mother to her sonne, her breasts and her dugs : neither can there be any repulse, where there plead so many marks and tokens of charity.

Behold thy Sauour crucified vpon the Crosse, with his feet and hands fast nailed, satisfying for the remisnesse and loosenes of thy behauour : Behold, his painfull crowne of thornes vpon his head, satisfying for thy heady & imperious proceeding against thy brethren; Behold, his sorrowfull and thirsty exclamation, crying, *Sitis*, I am drie, finding no better refreshing then bitter gall, satisfying for thy gluttony : his cares loaded with reproch, satisfying for the delights thou tookest in flattery.



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So that what good soeuer wee are to expect, wee expect it from the infirmity of the Crosse, vnto which Christ submitted himselfe, leauing it to vs, as a Sacrament to cure vs, as a grace to strengthen vs, as a merit to saue vs. O power ! but a strange power, because out of strength ; O strength ! but a strange strength, because out of infirmity ; O life ! but a strange life, because out of death : A mystery, so great a mystery, as I can not further expresse it, neither need I, for thou seest Christ hath done his part, in redeeming thee there wanteth onely thy part, in being thankfull for it ; thou canst not be partaker of the fruites of his passion, except thou bee partner in the sorrows for his passion ; Christ is gone before, and hath left vs his example, that wee might imitate him in humility, and austeritie of life ; except we impath our selues in the course of his passion, we shall not be partakers of his heavenly compassion.

CHAP.

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CHAP. XIII.

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*Against lasciuiousnesse.*

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*Currus luxuria quadriga voluitur vitiorum.*

Ingluue ventris,	$\left. \begin{array}{c} \text{4} \\ \text{Trahitur} \\ \text{equis} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{Sanitate.} \\ \text{Rerum abundantia.} \\ \text{Ignauia.} \\ \text{Securitate.} \end{array} \right.$
Libidine coitus,		
Mollicie vestiũ,		
Oti resolutione,		

**S**aint Ambrose studying by himself how it came to passe, that our forefathers in the old time had so many wiues at once, answers himselfe in excuse of them : *Certe cum fuit mos, non fuit culpa* : When it was fashion, it was no fault. Many of our swagging youths, that dry their bones with chamber worke, are growne to thinke Lechery no vice, nor Rape no sinne ; terming it, *Magnatum ludum* : when indeede there is not any vice more hatefull to man and odious to God, but that the commonnesse of it, mitigates the hatred of it ; for first it is *Malum sui diffusum* ; a sawcie guest, neuer satisfied, though neuer so well entertained ; though lulled in ladies laps, yet neuer warme inough ; if set at Lords tables, yet neuer full enough ;

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if lodged in Marchants beddes, yet neuer  
soft enough, creeping like a *Serpigo*, from the  
court, to the cabben; from the Princes pal-  
lace, to the Monkes Sell; covering the face  
of the earth with her leprosie, and Syren-like  
enchanting euery man of what degree soe-  
uer; and where she gets entertainment, she  
neuer ceaseth still spending body and goods:  
from a brutish beginning she brings them to  
a beggerly end: *Nam luxuriam sequitur  
dissipatio omnis*; First of substance; *Qui nutrit  
scortum perdit substantiam*, *Proverb. 29*. Then  
of body. *Tremores pedum & articulorum ge-  
nerant deprivationem*, *Sen. 24. ep.* And as *Iob*  
saith, for spirituall blessings; *Ignis est usque  
ad consumptionem deuorans, eradicans ipsa se-  
mina bonorum operum*, *Iob 31*. A sinne puni-  
shed by man with shame & reproch, with ex-  
cōmunication as not worthy the presence of  
Gods people; pnnished by God so deeply,  
as that for this sin God spared not the whole  
world, *Propter peccatum carnis omnes perie-  
runt excepto Noe & c.* The kingdome of *Ba-  
bylon* was giuen from that Image of lust *Sar-  
danapalus* to the Medes: And in that mon-  
ster of his time *Lassuinius Rodricus* King of  
Ireland,



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*Ireland*, was *Ireland* translated to bee vnder the English government.

In the Gospell wee reade, that those that were taken in this sin were stoned to death: which place I rather alledge, for that some out of that place take a liberty of sinning; arguing, that because Christ sent the woman away without punishment, therefore hee disliked of their punishing that sin: but Christ knowing the pride of their hearts, had a purpose to daunt them, and so first answered them that brought her, before he respected the adulteresse; yet did hee neither giue allowance to the sinne, nor discountenance the punishment, but sent her away with this caveat: *Goe woman, and sinne no more.* And as by circumstance the coniecture is probable, *Putauit lapidandam, sed non à lapidandis;* thinking it no *decorum*, that those that by the law were to bee executed, should be executioners of the law. *Inter omnia Christianorum certamina, durissima sunt praelia castitatis, ubi quotidiana pugna & rara victoria.* Wherefore it behoueth euery man to be respectiue, and to arme himselfe against this euer assailing, and often preuailing sinne.

Our

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Our forefathers had five armors; and all little enough to impugne this sinne: The first was, *Observatio cordis*. The second was, *Fomentorum luxurie subtractio*. The third was, *Penalis disciplinatio*. The fourth, *Consideratio mundanae fragilitatis*. And the fifth, *Seria mortis meditatio*.

For the first: *Omni custodia custodi cor tuum, Pro. 4.* Set a watch at thy heart, let it not harbour one ill thought. *Cogitationes enim male, dum in corde ludunt, illudunt*, These are those little ones that we must *allidere ad petram: Principijs obsta.*

*Quisquis in primis pepulit amorem  
Tutus & victor abiit:*

*Qui blandiendo dulce nutriuit malum,  
Sero recusat ferre quod subiit iugum.*

For the second: *Sine Cerere & Baccho friget Venus*: the excelsse of these are fomenta luxurie; therefore wee must take heede how we vse them. *Natura nihil parum, Appetitus nihil satis*: A little contents Nature, but nothing satisfies Appetite. *Qui tradit corpori plus quàm debet corpori, hostem nutrit*: Hee that pampereth his body more than sufficeth nature, nourisheth his enemy.

*Greg.*

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Greg. 3. ho. vpon Ezechiel : *Qui minus tradit corpori quàm debet corpori, ciuem necat* : Hee that giues not the body his due, murders his friend. It is the same Fathers speech in the twelfth of his Morals. The reason of both is giuen by *Hugo* in his booke, *De claustro anime, cap. 10. Quia eadem caro que seductrix est in malis, adiutrix est in bonis*. And by *August.* in Confess. *Non est caro mala, si malo careat* : Our body is not ill, if it haue a good keeper.

The third is *Pœnalis disciplinatio* : a thing so farre out of fashon, that were it not registred in Record, wee should forget that euer there was any such keeper of chastity : neyther is there any answerable to that good Father, who when hee was tempted with lust, ranne to the candle, and burnt his fingers in it, as a demonstratiue argument, that if his fingers could not abide the paine of beeing scorched in the candle, lesse, oh much lesse, could his body beare the torture of frying in hell fire; whither (if he yeelded) that sinne would bring him : neyther doth any man (as *Gregory* telles of *Benedict*) when hee is mooued with this temptation,  
lodge



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lodge himselfe naked in a bedde of nettles.  
For the fourth :

*Quicumque regno fidit,  
Et magnapotens dominatur,  
Aula.*

*Nec lenes metuit deos,  
Animumque credulum letis dedit :  
Me videat & te Troia.*

If any man trusts to fortunes fauour, and  
set his rest on worldly worth : let him view  
the desolation of famous Cities, marke the  
fall of her greatest fauorites, and he will say  
with *Hecuba* in that place, *Non unquam tulit  
documenta sors maiora, quàm fragili loco starent  
superbi :*

*Quis fuerat magno maior ?*

Who was greater then *Alexander* ? whose  
famous successe and memorable exploits  
gaue him this epithet, to bee called, Great,

*tamen ille rogauit,  
Submissa fugiens voce clientis opem.*

Who was in better place than *Cesar* ? or  
who could better secure himselfe of his e-  
state ? but looke to his end :

*Predicta canere,  
Vulnera non potuit toto spectante senatu.  
Xerxes*

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*Xerxes went out with an invincible army:  
Sed quali redit? Nempe una cruentis agitata  
fluxibus.*

*Sic dat & quodcumq; lubet fortuna rapitque  
Irus & est hodie, qui modò Cræsus erat.*

For the last, *Regidum ius & inevitabile fati.*  
It was a condition annexed to our creation,  
*Intrâsti ut exires.* A condition which wee are  
alwayes in performing. *Non est vita momen-  
tum sine motu ad mortem. Huc tendimus omnes,  
huc primus, huc ultimus ordo.*

Now if the most flagrant Ravisher were  
asked, if hee would die in his ravishing? he  
would answer, No: ô then consider; *Quàm  
turpe sit eo statu vivere, in quo non statuas mori:*  
What it is to live as thou wouldst not die.

## CHAP. XV.

*A Pareneticall discourse perswading repentance.*

**I**F it be true, which the Authour of trueth  
doth testifie; That all flesh is grasse; and  
all the grace thereof is as the flower of the  
field: If common experience make it com-  
monly knowen, and every Diary & Church-  
booke doth verifie; That the fift part that  
are Christened doth not live to be fifty; and  
that

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that the yeeres of our life are but threescore and ten. *Si statutum est omnibus semel mori:* If it be enacted, That all shall die; and that this corruption shall put on incorruption; then *miser homo cur hunc ad mortem non disponis, quem scis pro certo moriturum?* Dispose thy selfe to death, since thou must not liue. If the sword of Gods vengeance hang alwayes ouer our heads, ready for our sinnes, to diuide vs from our blisse; and no man knowes when it will hit him: If *Augustine* would not for the gain of a milliō of worlds be an Atheist for halfe an houre; for that he knew not, but God might in that time call him; and then when this life left him, the next would finde him: If almost euery distemper of that temper whereof we are made bring death; and that by mischances many one of vs are taken as a bird with a boult, while he gazeth at the bowe; then thinke with thy selfe, *quàm turpe sit eo statu viuere, in quo non statuas mori:* how detestable it is to liue as thou woulds not die.

If the longer God stayeth not finding amendment, the sorer he punisheth when hee comes to iudgement: If sinne where she gets entrance



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entrance doe straight way fortifie and be expelled with more difficulty than not admitted: If hee that to day is vnwilling, will to morrow be wilfull: If the houre of our death be vncertaine, that we may certainly expect it euery houre: If custome of sinning breede a habit of sinne in thee, and the more that thou do sinne, the greater is thy account, and the lesse art thou enabled to discharge it: If this be the day wherein thou art to make thy saluation sure vnto thee by repentance, and the night bee comming wherein thou canst not worke; then iudge thy selfe that thou be not iudged.

Then remember thy creator in the dayes of thy youth, and meet him with repentance ere he come to iudgement. And meete him to day, lest either thou be not, or be lesse fit to morrow: for, *malè vivit qui semper vivere incipit*: Hee liues not well that alwayes is to begin to liue well.

*Qui non est hodie, cras minùs aptus erit.* It is true that *pœnitentia vera nunquam sera*, it is neuer too late to repent; witnes the theefe on the gallowes, who in the time of deliue-ring eight wordes, got remission of his liues offences:

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offences : but it is as true, *raro vero quando serò*, witnesse the same theefe, who as he is an example lest any should despaire, so is he an example alone, lest any should presume.

It is true that God promisetht to euery penitent sinner forgiuenesse of his sinnes : but it is as true that hee doth not promise that euery sinner shall repent : and with what probability canst thou expect that grace in a moment at thy death, that hath not befallen thee in al thy life time. Thou seest water what way it gets a vent, that way the streame will make a current. Thou seest a tree, what way it gowes, that way it falles. Thou seest thy bodie followes the complexion of that humorthat is most predominant in it: and shall not the soule be affected like to the humour that chiefly possesseth it?

*Non potest in morte videre vitam, qui non vult in vita praevidere mortem.* There is no sin so great as ingratitude. *Ingratum si dixeris, omnia dixeris.* There is no ingratitude greater than that thou comittest against thy Creator, there is no ingratitude against him so great, as that hauing giuen thee being, thou bestowest both thy prosperous health, and healthfull

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healthful prosperity in his imployment that is most his enemy.

If thou for thy seruants diet and fortie shillings wages, expect that hee shall not bestow one houre out of thy worke: what shall God expect at our hands, who hath giuen vs our selues and all we haue?

*Si in igne ardeat qui non dedit propria, ubi ardebit qui surripuit aliena?* If in the later day men shall goe to hell, because they did not cloath the naked, feed the hungry, counsell the ignorant; what shall become of them that take from the naked, that little they haue, and from the hungry, euen that that should relieue them?

*Si sterilitas in ignem mittitur, rapina quid merebitur?*

If that an idle seruant be condemned that doth no good: what shall become of him that doeth euill? *Omnis anima, aut Christi sponsa aut diaboli adultera: qui non est Christi Antichristi est.*

Either art thou the spouse of Christ, or the adulteresse of the diuell. Cite thy selfe before thy selfe, reconcile thy selfe to God before he come to iudgement, behold he coms

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and comes quickly, *Et grauius punit expectatum: quanto diutius expectat ut emendetis, tanto districtius indicat si neglexeritis.* The longer the rust of sinne remaines vpon thee, the deeper it eats into thee: the longer thou keepest this burden of sinne vpon thee, the less wilt thou be able to beare it.

*Saladinus* that great Conquerour of the East, lying sicke, called his stander-bearer: Goe, saith he, take my winding sheet on thy staffe, signifie to the great Citie of Babylon, that of all my conquest I only carry this rag with mee. It is most true that the pleasures of this life, that withholds vs from the austerity of repentance, *Sepè deserunt uiuentem, nunquam sequuntur morientem*: they oftentimes forsake vs while we liue, but they neuer follow vs being dead.

*Si tibi pulchra domus si splendida mensa: quid inde? Si species auri argenti quoque massa: quid inde? (de? Si tibi sponsa decens, si sit generosa: quid inde? Si faveat mundus, si prospera cuncta: quid inde? Tam cito, tam citò prætereunt hæc, ut nihil inde.*

If this huge masse of the centre of the earth be not so much as a pricke in regard of the circumference of the largest Heauen; what

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what is the moment of mans life compared to eternity? If the pleasures of this life bee so fickle as that they deceiue them most that put most trust in them : *Si Vitrea sit fortuna dea quæ cum splendet frangitur* : If the yoong man may die from them, and the olde man cannot liue long with them : If that the life and liberty of the best bee in the worst mans hand that contemnes his owne, and that it bee sure that *Vita tua dominus est quisquis suam contempsit* : If fortune deale with her best fauorite no better than the hangman doth with the theefe, who the higher he climes the greater is his fall: If *Salomon* in all his royalty and regall complements found them to bee vanity of vanities and vexation of spirit; then set not thy rest on that wherein there is no rest.

*Si sceleris in scelere supplicium : Si cupidini nocet ipsa cupido : Si non sit felicitas in qua non est fel : Si extrema gaudia possidet mæror* : If the pleasure of this life bee such a *glucupicron*, such a mixture of sweete and sowre, as with the Beethey haue stings in their tailles that are most loaden with hony in their mouthes : If what is got with paine, is kept



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with feare, and lost with griefe, then *In animum thesauriza quod extra animum*, lay vp treasure for that day, no day shall end.

*Potentis negligentia damnatur ubi dantis munificentia non dubitatur*: He is worthy to want that may haue for asking. Hee that denies that God can forgiue vs our sinns, denies his omnipotency. Hee that denies that hee will forgiue vs the sinnes we repent, denies Gods trueth, that hath promised at what time so euer we repent vs of our sinnes, he will put all our faults out of his remembrance. At what time soeuer, there is the last time acceptable: I will put all his sinnes; there is no sinne excepted. Remember thou hast him for thy Iudge that was incarnate, and knowes with what difficulty sinne is resisted. If hee praied for those that reuiled him: will hee not heare those that adore his Maiesty? If hee forgauē those that contemned his infirmity, will hee not remit them that trust in his passion? *Non vult conuerso negare vitam: qui auersam inuitat ad conuersionem*. Giue mee an instance of one, *Iesu fili Dei miserere mei*, that had not the grant of their petition. It cured the sicke, it healed the impotent, it opened the



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the eyes of the blind, cleansed the lepers, re-  
vived the dead, absolues the repentant: *Pe-  
ter, Mary Magdalen, David, Zacheus*, they all  
giue their warrant, that *non nouit dominus dif-  
ferre quem contrito corde senserit supplicare.*

It is true, that *anima que peccauerit, ipsa mo-  
rietur*; but it is as true, that *pœnitentia addit  
quod peccatum detraxit. Impietas impij non no-  
cebit impio in illa die in qua conuersus fuerit ab  
impietate sua. Ezech. 33. Hier. 18. Ionas*  
was sent with a diffinitive sentence against  
*Nineuy*: Yet forty daies and *Nineuy* shall bee  
destroyed: and the *Nineuites* repented, and  
were accepted into fauour, 4. Reg. 20.

*Ezechias* was sicke, and the Prophet was  
sent to will him to dispose his things, for hee  
should dy: and so soone as *Ezechias* heard it,  
he turned to the wall and repented his sins,  
and it was so acceptable to God, as that *Eze-  
chias* receiued present comfort; for the Pro-  
phet was willed to tell him that his repen-  
tance was accepted, hee should liue and not  
die; for God had added fifteene yeeres vnto  
his age. Repent, repent; repent with *Nine-  
ue*, and turne away Gods wrath from thee:  
Repent with *Ezechias*, and turne the blessing

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of long life vnto thee. *Sic mutabis immutabilem, sic vinces inuincibilem, sic tremendum iudicem conuerteres in piissimum patrem.*

Desunt reliqua.

CHAP. XVI.

*That Maiefty is the daughter of Honour and Reuerence, against Traitors.*

**T**He maligners of authority, that can neither brooke superiours, nor admit their equals; doe in disgrace thereof insinuate, that the first conceit of Superiority proceeded from Lucifer; *Ex quodam fastu superbia cupiens super alios exaltari*, as it is in the 38. of *Ezech.* and 14. of *Esay*. Alledging further, that hee that did next second that aspiring spirit, was *Cain* the murtherer: *Qui ciuitatem edificauit vt dominaretur in ea. Gen. 4.* Not forgetting to presse for their purpose, that those rulers that succeeded them after the flood, was *Nimrod de Cham maledicto filio Noe. Gen. 9.* And those *Robusti venatores, Belus* of Babylon, and *Ninus* the first Monarch of the Assyrians; whose tyrannicall gouernment, as it was a disgrace to their persons: so would they haue their persons a  
staine

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staine to the place they sustained. But little he knowes that doth not acknowledge, that it doth not derogate from the sunne, to be hated of the Owle; nor detract from the dignity of Princes, that because the light of magistrates vnderstanding, illuminated from aboue, discovers the workes of darkenesse and malefactors; they so become fearefull and therefore odious to euill doers. For all power is of God, *Non est potestas nisi à Deo. Rom. 13.* And it was Christs answer vnto Pilate: *Non haberes potestatem aduersum me ullam nisi datum esset tibi desuper. Ioh. 19.* And wee are to obey Princes (beeing fingers of that great hand that gouerns the world) not for feare, but for conscience sake. *Rom. 14.* For as the great ones of this age, that seeke fame by erecting famous Cities, doe commonly in some notorious place thereof, place their own pictures to be viewed of their succession: so God, after hee had framed this great citie of the world, hee made man, placed him in the face thereof, fashioned him after the portrature of his owne substance:

*Exemplumq̃, dei quisq̃, est in imagine parua.*

And when hee saw the multitude of men



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to grow turbulent, & *veram belluam multo-  
rum capitum*, he thought it necessary, in *hac  
santa audacia scelerum*, aliquem esse oportere,  
*aduersus quem nemo sibi satis potens videretur*;  
and so made difference of his people, ma-  
king some as fit to rule as others to obey,  
ordaining gouernment, by placing Rulers  
ouer them: *Per me Reges regnant, & legum  
Conditores decernunt iusta*; *per me Principes  
imperant, & Potentes exercent iustitiam.*  
*Prou. 8.*

For albeit wee beare all one stampe, & are  
all cast of one mettall; yet while Gods ac-  
count is in casting, some stand for millions,  
some for thousands; some for pounds, some  
for pence; and are all to bee reputed accor-  
ding to the dignity of their places: so that  
Princes that stand for great summs, must  
be respected with great reuerence: they bee,  
as the Schoole-men call them, *Instrumenta  
Dei principaliter agentis*: and in this sense cal-  
led by the Apostle *Euaggoi Dei*, *Cooperatores  
Dei*, 1. *Corinth. 3*. They are the gods of the  
earth; their hearts are in Gods hands: if in-  
clined to good, dispensers of his mercies; if  
giuen to cruelty, executioners of his iudge-  
ments:

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ments : by which foot you may geife what a body of sinne his treason is.

CHAP. XVII.

*Of wilfull murder.*

**A**S I intreated formerly of high treason which was the sinne of *Adam*, who thought by eating of an apple to haue equalled himselfe with God ; so now I will write of murder, which was the sinne of *Cain*, who killed his brother *Abel* : which as it is the next in place, so it is the neereſt in degree to thee former.

For if wee reſpect the Maieſtie of God himſelfe : what can bee more odious vnto him, than to ſee his owne image defaced in his owne preſence ? or what can bee more contemptuous, than to deſtroy one in his view, that is ſo deere vnto him, as hee hath numbred the haires of his head, and ſuffers not a ſparrow to fall on the ground before him, without his prouidence ? *Non ſinet neglecte perire quod eſt, qui quod non fuit creauit vt eſſet. Θεός ὁμὶ πάντας ὄψαται πάντων, Deus totus oculus eſt, ſic te gere tanquam illo inſpiciente.*

If wee regard the commandement of ſo  
great

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great a commander, how can wee breake it more, than when he hath ordained, that generations should succcede by propagation; for man to interrupt his course, by taking away the meanes? If wee looke to the obedience due to our Prince, who as hee is Gods Deputy on earth, is to bee respected accordingly; when his honor consists in the multitude of obedient hearts; what greater dishonour than to diminish the number?

If we leaue the light of Religion, and take a view with our naturall eies; what stirres her more to wrath then the sight of bloud? what workes her confusion more readily than discord? *Parùm progrediuntur in bona via qui in obuios quosque arietant.*

If we suruey the sinne it selfe, it carries this note with it; that it is neuer kept secret: for Anger the harbinger of Reuenge, cannot change his livery, but either shewes himselfe by being pale, for feare hee should not reuenge, or els by being red, as inflamed with desire of reuenge: *Condemnat se nullo accusante; prodit se arguente nullo.*

*Heu, quàm difficile est, crimē non prodere vultu?*

A sinne that hath alwayes punishment attendant



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dant on her, *Cui crimen in pectore, ei Nemesis à tergo, sequitur homicidas ultor à tergo Deus.* And no maruell : for the very bloud that issues out of the wounds of the murdered, calles to heauen for vengeance; and the very soule, that by that meanes is set at liberty, ceaseth not to cry, and sound in the eares of God, How long wilt thou, O Lord, deferre thy iudgement, and stay reuenge against them that mured vs? The same spirit that testifieth this, the same spirit saw it, and saith, *Vidi spiritus interfectorum clamantes ad Dominum; Usque quo Domine non das iudicium & vindicas sanguinem nostrum de interfectorebus nostris?*

This brought in that Law, *Talionis, Animam pro anima, oculum pro oculo*; and that old Law, *Homicida quod fecit idem expectat*: both which are warranted by that of Peter, *Qui gladio ferit, gladio peribit.*

Now in Diuinity, as there is *Homicidium manuale*, of which I haue spoken; so is there also *Homicidium lingua*, and that is committed either by bearing false witness, in triall of causes; or by detracting and taking away ones good name: and in this sense the detractors

tractours tongues are called by the Fathers,  
*Dentes, a Demendo, quia corrodunt hominum*  
*estimationem: quis potest maligni dentes vitare?*  
*August. Soli.*

A Magistrate though hee bee Gods Deputy heere on earth, yet is hee no *Cardiagnos*  
*tes*, to search the corners of the heart; hee  
 must iudge *secundum allegat à & probata*: as  
 things appeare vnto him, so must he deeme  
 them. The meanes hee hath to search the  
 trueth, is by oath, which is *Vinculum anima*.  
 A course warranted by *Abraham*s example,  
*Gen. 24.* and out of the word it selfe, which is  
*Hiphil* in Hebrew, and in Greeke *Orcos*; so  
 that not onely the body, but *anima* also, *est*  
*potestatibus subiecta*, *Rom. 13.* for, *ut corpus*  
*traditur carceri, ne quo aufugiat; sic anima*  
*traditur iurciurando, ne quo subterfugiat.*  
 Now if the Deponent will sweare amisse, he  
 calles Gods to witnesse a fallshood; he de-  
 ceiues the Iudge, who is Gods Deputy, and  
 murders the cause of the poore plaintife, la-  
 menting his cause so murdered by false wit-  
 nesse; and then hauing the rule of Nature  
 before his face, *Quod tibi fieri nolis, alteri ne*  
*feceris*, it wil manifest vnto him what an exe-  
 crable

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crable thing it is, to spill either the bloud, fame, or fortune of the innocent; in which three consists the whole discourse of wilfull murder.

### CHAP. XVIII.

#### *Of the office of a Iudge.*

**T**HE first thing that is required in a Iudge, is knowledge: *Graue iudicium, quod iudicium non habet.* The conscience of a Iudge is *Concludens scientia*: and except it haue vnderstanding to conceiue of the premises, it can neuer haue knowledge how to inferre the conolusion; and so *ignorantia Iudicis* is *calamitas innocentis*. The place of a Iudge is a place of great charge: *Non enim hominis exercetis iudicium, sed Domini. Deut. 16.* Therefore it behooues them to be respectiue: for, *Quodcumque iudicaueritis, in vos redundabit. Deut. 19.* And God, euen that great God, that is both terrible & iust, as he hath layd this great charge vpon them, so hath hee giuen vnto them directions, which obserued, performes his will a-right. First, they must be circumspect, and not rash in censure: *Videte quid facitis.* Then they



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they must not speake before they be assisted. *Sic timor domini vobiscum*: What commands hee? *Quod iustum est indicate*: Whats the meanes? *Audite eos cum patientia*; and how? *cum diligentia*. Negligent hearing makes bad vnderstanding, and *auditus*, is *disciplina sensus*. After what maner? heare with equality; *Ita paruum audietis ut magnum*. To what purpose? *Ut iustam proferatis sententiam*. Why? *Quia Dei iudicium est*: And then whats your reward? *Et possidebitis terram quam dederit Deus. Dent. 16. & 19.*

To this purpose let him put off his affecti-  
ons, with his gowne, and put on integrity,  
with his Iudges robes, lest hee condemne  
himselfe in his owne doings, and bee a bur-  
den to the ground that beares him.

Hee must not be like to the vniust Iudge,  
who in the pride of his glory, glories to bee  
seene in his coach, drawne with two horses,  
Ambition, and Couetousnesse; supported  
with foure wheelles, Popularity, Feare, Loue  
and Hatred: attended with fauour; *Cogna-  
tus*, and *argentum*; viewing himselfe and o-  
thers, *Num forte quispiam tam speciosum spe-  
Etaculum admiretur.*

But

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But contrariwise in the humbleness of his hart, let him pace the ground, and know it is his Tombe, impathing himselfe in the path of giuing to enery one their right, attended with *Vidua, Pappulus, Paupertas, Innocentia, Despectus*: Assuring himselfe that hee is the true Vine, *Cuius virtus vitis, Cuius actio palmes, Cuius vinum testimonium Conscientie bona, Cuius lingua torcular expressionis, sic ut lachryma contributorum vnà rectè indicantium,*

### Philosophus. Iustitia.

P. *Quæ dea?* I. *Iustitia.* P. *Cur torno lumine spectas?*

I. *Nescia sum flecti: nec moueor lachrymis.*

P. *Vnde genus?* I. *Cælo.* P. *Qui te genuere parentes?*

I. *Mi modus est genitor, clara fides genetrix.*

P. *Aurium aperta tibi cur altera, & altera clausa est?*

I. *Vna patet iustis: altera clausa malis.*

P. *Cur gladium tua dextra gerit, cur lana bilancem?*

I. *Ponderat hæc causas, percutit ille reos.*

P. *Cur sola incedis?* I. *Quia copia rara bonorum?*

P. *Paupere cur cultus?* I. *Semper iustissimus esse*

*Qui cupit, immensas nemo parabit opes.*

Wherefore

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offences : but it is as true, *raro vero quando ferò*, witnesse the same theefe, who as he is an example lest any should despaire, so is he an example alone, lest any should presume.

It is true that God promiseth to every penitent sinner forgiveness of his sinnes : but it is as true that hee doth not promise that every sinner shall repent : and with what probability canst thou expect that grace in a moment at thy death, that hath not befallen thee in al thy life time. Thou seest water what way it gets a vent, that way the streame will make a current. Thou seest a tree, what way it growes, that way it falles. Thou seest thy bodie followes the complexion of that humour that is most predominant in it: and shall not the soule be affected like to the humour that chiefly possesseth it?

*Non potest in morte videre vitam, qui non vult in vita praevidere mortem.* There is no sin so great as ingratitude. *Ingratum si dixeris, omnia dixeris.* There is no ingratitude greater than that thou comittest against thy Creator, there is no ingratitude against him so great, as that having given thee being, thou bestowest both thy prosperous health, and healthfull



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healthful prosperity in his employment that is most his enemy.

If thou for thy seruants diet and fortie shillings wages, expect that hee shall not bestow one houre out of thy worke: what shall God expect at our hands, who hath giuen vs our selues and all we haue?

*Si in igne ardeat qui non dedit propria, ubi ardebit qui surripuit aliena?* If in the later day men shall goe to hell, because they did not cloath the naked, feed the hungry, counsell the ignorant; what shall become of them that take from the naked, that little they haue, and from the hungry, euen that that should relieue them?

*Si sterilitas in ignem mittitur, rapina quid merebitur?*

If that an idle seruant be condemned that doth no good: what shall become of him that doeth euill? *Omnis anima, aut Christi sponsa aut diaboli adultera: qui non est Christi Antichristi est.*

Either art thou the spouse of Christ, or the adulteresse of the diuell. Cite thy selfe before thy selfe, reconcile thy selfe to God before he come to iudgement, behold he comes

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and

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and comes quickly, *Et grauius punit expectatum: quanto diutius expectat ut emendetur, tanto districtius iudicat si neglexeritis.* The longer the rust of sinne remaines vpon thee, the deeper it eats into thee: the longer thou keepest this burden of sinne vpon thee, the less wilt thou be able to beare it.

*Saladinus* that great Conquerour of the East, lying sicke, called his stander-bearer: Goe, saith he, take my winding sheet on thy staffe, signifie to the great Citie of Babylon, that of all my conquest I only carry this rag with mee. It is most true that the pleasures of this life, that withholds vs from the austerity of repentance, *Sepè deserunt uiuentem, nunquam sequuntur morientem*: they oftentimes forsake vs while we liue, but they neuer follow vs being dead.

*Si tibi pulchra domus si splendida mensa: quid inde? Si species auri argenti quoque massa: quid inde? (de? Si tibi sponsa decens, si sit generosa: quid inde? Si faueat mundus, si prospera cuncta: quid inde? Tam cito, tam citò prætereunt hæc, ut nihil inde.*

If this huge masse of the centre of the earth be not so much as a pricke in regard of the circumference of the largest Heauen;  
what



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what is the moment of mans life compared to eternity? If the pleasures of this life bee so fickle as that they deceiue them most that put most trust in them : *Si Vitrea sit fortuna dea que cum splendet frangitur* : If the yoong man may die from them, and the olde man cannot liue long with them : If that the life and liberty of the best bee in the worst mans hand that contemnes his owne, and that it bee sure that *Vita tna dominus est quisquis suam contempsit* : If fortune deale with her best fauorite no better than the hangman doth with the theefe, who the higher he climes the greater is his fall: If *Salomon* in all his royalty and regall complements found them to bee vanity of vanities and vexation of spirit; then set not thy rest on that wherein there is no rest.

*Si sceleris in scelere supplicium* : *Si cupidini nocet ipsa cupido* : *Si non sit felicitas in qua non est fel* : *Si extrema gaudia possidet mœror* : If the pleasure of this life bee such a *glucupron*, such a mixture of sweete and sowre, as with the Bee they haue stings in their tailes that are most loaden with hony in their mouthes : If what is got with paine, is kept

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with



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with feare, and lost with griefe, then *In anm thesauriza quod extra anm*, lay vp treasure for that day, no day shall end.

*Potentis negligentia damnatur ubi dantis munificentia non dubitatur*: He is worthy to want that may haue for asking. Hee that denies that God can forgiue vs our sinns, denies his omnipotency. Hee that denies that hee will forgiue vs the sinnes we repent, denies Gods trueth, that hath promised at what time so euer we repent vs of our sinnes, he will put all our faults out of his remembrance. At what time soeuer, there is the last time acceptable: I will put all his sinnes; there is no sinne excepted. Remember thou hast him for thy Iudge that was incarnate, and knowes with what difficulty sinne is resisted. If hee praised for those that reuiled him: will hee not heare those that adore his Maiesty? If hee forgauē those that contemned his infirmity, will hee not remit them that trust in his passion? *Non vult conuerso negare vitam: qui a uersum inuitat ad conuersionem*. Giue mee an instance of one, *Iesu fili Dei miserere mei*, that had not the grant of their petition. It cured the sicke, it healed the impotent, it opened the

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the eyes of the blind, cleansed the lepers, re-  
vived the dead, absolues the repentant: *Pe-  
ter, Mary Magdalen, David, Zacheus*, they all  
giue their warrant, that *non novit dominus dif-  
ferre quem contrito corde senserit supplicare.*

It is true, that *anima que peccaverit, ipsa mori-  
etur*; but it is as true, that *penitentia addit  
quod peccatum detraxit. Impietas impij non no-  
cebit impio in illa die in qua conuersus fuerit ab  
impietate sua. Ezech. 33. Hier. 18. Ionas*  
was sent with a diffinitive sentence against  
*Ninevy*: Yet forty daies and *Ninevy* shall bee  
destroyed: and the *Ninevites* repented, and  
were accepted into fauour, 4. *Reg. 20.*

*Ezechias* was sicke, and the Prophet was  
sent to will him to dispose his things, for hee  
should dy: and so soone as *Ezechias* heard it,  
he turned to the wall and repented his sins,  
and it was so acceptable to God, as that *Eze-  
chias* receiued present comfort; for the Pro-  
phet was willed to tell him that his repen-  
tance was accepted, hee should liue and not  
die; for God had added fifteene yeeres vnto  
his age. Repent, repent; repent with *Nine-  
ue*, and turne away Gods wrath from thee:  
Repent with *Ezechias*, and turne the blessing

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of long life vnto thee. *Sic mutabis immutabilem, sic vinces inuincibilem, sic tremendum iudicem conuerteres in piissimum patrem.*

Desunt reliqua.

CHAP. XVI.

*That Maiefty is the daughter of Honour and Reuerence, against Traitors.*

**T**He maligners of authority, that can neither brooke superiors, nor admit their equals; doe in disgrace thereof insinuate, that the first conceit of Superiority proceeded from Lucifer; *Ex quodam fastu superbia cupiens super alios exaltari*, as it is in the 38. of *Ez-ck.* and 14. of *Esay*. Alledging further, that hee that did next second that aspiring spirit, was *Cain* the murtherer: *Qui ciuitatem edificauit vt dominaretur in ea.* *Gen.* 4. Not forgetting to presse for their purpose, that those rulers that succeeded them after the flood, was *Nimrod de Cham maledictus filio Noe.* *Gen.* 9. And those *Robusti venatores*, *Belus* of *Babylon*, and *Ninus* the first Monarch of the *Assyrians*; whose tyrannicall gouernment, as it was a disgrace to their persons: so would they haue their persons a  
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staine to the place they sustained. But litle he knowes that doth not acknowledge, that it doth not derogate from the sunne, to be hated of the Owle; nor detract from the dignity of Princes, that because the light of magistrates vnderstanding, illuminated from aboue, discovers the workes of darkenelse and malefactors; they so become fearefull and therefore odious to euill doers. For all power is of God, *Non est potestas nisi à Deo. Rom. 13.* And it was Christs answer vnto Pilate: *Non haberes potestatem aduersum me ullam nisi datum esset tibi desuper. Ioh. 19.* And wee are to obey Princes (beeing fingers of that great hand that gouerns the world) not for feare, but for conscience sake. *Rom. 14.* For as the great ones of this age, that seeke fame by erecting famous Cities, doe commonly in some notorious place therof, place their own pictures to be viewed of their succession: so God, after hee had framed this great citie of the world, hee made man, placed him in the face thereof, fashioned him after the portrature of his owne substance:

*Exemplumq, dei quisq, est in imagine parua.*

And when hee saw the multitude of men

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to grow turbulent, & *veram belluam multorum capitum*, he thought it necessary, in *hac tanta audacia scelerum*, aliquem esse oportere, *aduersus quem nemo sibi satis potens videretur*; and so made difference of his people, making some as fit to rule as others to obey, ordaining gouernment, by placing Rulers ouer them: *Per me Reges regnant, & legum Conditores decernunt iusta; per me Principes imperant, & Potentes exercent iustitiam. Prou. 8.*

For albeit wee beare all one stampe, & are all cast of one mettall; yet while Gods account is in casting, some stand for millions, some for thousands; some for pounds, some for pence; and are all to bee reputed according to the dignity of their places: so that Princes that stand for great summss, must be respected with great reuerence: they bee, as the Schoole-men call them, *Instrumenta Dei principaliter agentis*: and in this sense called by the Apostle *Συνεργοὶ Θεοῦ*, *Cooperatores Dei*, 1. Corinth. 3. They are the gods of the earth; their hearts are in Gods hands: if inclined to good, dispensers of his mercies; if giuen to cruelty, executioners of his iudgements:



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ments : by which foot you may geife what a body of sinne his treason is.

CHAP. XVII.

*Of wilfull murder.*

**A**S I intreated formerly of high treason which was the sinne of *Adam*, who thought by eating of an apple to haue equalled himselfe with God ; so now I will write of murder, which was the sinne of *Cain*, who killed his brother *Abel* : which as it is the next in place, so it is the neerest in degree to thee former.

For if wee respect the Maiestie of God himselfe : what can bee more odious vnto him, than to see his owne image defaced in his owne presence ? or what can bee more contemptuous, than to destroy one in his view, that is so deere vnto him, as hee hath numbred the haire of his head, and suffers not a sparrow to fall on the ground before him, without his prouidence ? *Non sinet neglecte perire quod est, qui quod non fuit creauit ut esset. Θεός ἐνὶ παντί ὁρᾷ καὶ ὁρᾷ, Deus totus oculus est, sic te gere tanquam illo inspiciente.*

If wee regard the commandement of so great



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great a commander, how can wee breake it more, than when he hath ordained, that generations should succcede by propagation; for man to interrupt his course, by taking away the meanes? If wee looke to, the obedience due to our Prince, who as hee is Gods Deputy on earth, is to bee respected accordingly; when his honor consists in the multitude of obedient hearts; what greater dishonour than to diminish the number?

If we leaue the light of Religion, and take a view with our naturall eyes; what stirres her more to wrath then the sight of bloud? what workes her confusion more readily than discord? *Parùm progrediuntur in bona via qui in obuios quosque arietant.*

If we suruey the sinne it selfe, it carries this note with it; that it is neuer kept secret: for Anger the harbinger of Reuenge, cannot change his livery, but either shewes himselfe by being pale, for feare hee should not reuenge, or els by being red, as inflamed with desire of reuenge: *Condemnat se nullo accusante; prodit se arguente nullo.*

*Heu, quàm difficile est, crimē non prodere vultu?*  
A sinne that hath alwayes punishment attendant

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dant on her, *Cui crimen in pectore, ei Nemesis à tergo, sequitur homicidas ultor à tergo Deus.* And no maruell : for the very bloud that issues out of the wounds of the murdered, calles to heauen for vengeance; and the very soule, that by that meanes is set at liberty, ceaseth not to cry, and sound in the eares of God, How long wilt thou, O Lord, deferre thy iudgement, and stay reuenge against them that mured vs? The same spirit that testifieth this, the same spirit saw it, and saith, *Vidi spiritus interfectorum clamantes ad Dominum; Usque quo Domine non das iudicium & vindicas sanguinem nostrum de interfectori- bus nostris?*

This brought in that Law, *Talionis, Animam pro anima, oculum pro oculo*; and that old Law, *Homicida quod fecit idem expectat*: both which are warranted by that of Peter, *Qui gladio ferit, gladio peribit.*

Now in Diuinity, as there is *Homicidium manuale*, of which I haue spoken; so is there also *Homicidium lingue*, and that is committed either by bearing false witnesse, in triall of causes; or by detracting and taking away ones good name: and in this sense the de-  
tractors

tractours tongues are called by the Fathers,  
*Dentes, a Demendo, quia corrodunt hominum*  
*estimationem: quis potest maligni dentes vitare?*  
*August. Soli.*

A Magistrate though hee bee Gods De-  
 puty heere on earth, yet is hee no *Cardiagno-*  
*stes*, to search the corners of the heart; hee  
 must iudge *secundum allegat a & probata*: as  
 things appeare vnto him, so must he deeme  
 them. The meanes hee hath to search the  
 trueth, is by oath, which is *Vinculum anima.*  
 A course warranted by *Abrahams* example,  
*Gen. 24.* and out of the word it selfe, which is  
*Hiphil* in Hebrew, and in Greeke *Orcos*; so  
 that not onely the body, but *anima* also, *est*  
*potestatibus subiecta, Rom. 13.* for, *ut corpus*  
*traditur carceri, ne quo aufugiat; sic anima*  
*traditur iureiurando, ne quo subterfugiat.*  
 Now if the Deponent will sweare amisse, he  
 calles Gods to witnesse a falshood; he de-  
 ceiues the Iudge, who is Gods Deputy, and  
 murders the cause of the poore plaintife, la-  
 menting his cause so murdered by false wit-  
 nesse; and then hauing the rule of Nature  
 before his face, *Quod tibi fieri nolis, alteri ne*  
*feceris*, it wil manifest vnto him what an exe-  
 crable



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crable thing it is, to spill either the bloud, fame, or fortune of the innocent; in which three consists the whole discourse of wilfull murder.

### CHAP. XVIII.

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P. Unde genus? I. Caelo. P. Qui te genuere parentes?

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P. Cur sola incedis? I. Quia copia rara bonorum?

P. Paupere cur cultu? I. Semper iustissimus esse

Qui cupit, immensas nemo parabit opes.

Wherefore



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Wherefore as the Iudges iudge truely, as  
out of our owne experience they doe daily;  
so let our Lawyers leaue to enforme falsely,  
as wee in integrity of conscience lament it  
houerly, *Qui deserti aduersus iustitiam sapi-*  
*entis ut faciant mala: Eloquentes ut veritatem*  
*impugnent*; that haue tolde lies so often, that  
at length they beleue it true themselues,  
vrging confidently, extolling falshood, and  
deposing trueth, lest it fall vnto them as  
*Casarius* reports of a Lawyer, who falling  
sicke, it was found he had no tongue in  
his head; of which the Physicians  
could giue no other reason,  
but that he had sold it  
in his health.

CHAP.

Wherefore

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CHAP. XIX.

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*Euening Meditation.*

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*Odes in imitation of the seauen pœnitentiall  
Psalmes, in seuen seuerall kindes of verse.*

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*Domine exaudi orationem meam.*

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**V**ouchsafe admit thy gracious care  
With milds regard for to attend,  
the prayers, that a plaining heart  
With sorrowing sighs to thee doth send:  
And let thereto, O louing Lord,  
Thy Iustice and thy Truth accord.

In rigour and thy righteous doome  
O doe not scan thy seruants cause:  
For there is none on earth aline,  
Through faultlesse life freed from thy lawes:  
Then how may I in sinfull plight,  
Seeme iust in thy all-seeing sight?

The friend of sinne, the foe of soules,  
Downe to the earth my soule hath brought,  
Which to the heauen should aspire.  
Since from the heauen it was wrought:  
O raise it vp againe to blisse,  
From earth and all that earthly is

G

*Amids*

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*Amids the darke misse-led am I,  
Where lacke of light sinnes view denies :  
I liue a life more like to death,  
While dead from grace my bodie lies.  
And whereas care through secret smart  
Sends anguish to afflict my hart.*

*But I (ô Lord) recall to mind  
What thou hast done in time before,  
And how thy Iustice hath beene great,  
But how thy mercy hath beene more.  
Thus hope of helpe still comfort giues,  
While Mercy still with Iustice lines.*

*My stretched hands to thee display  
The ensignes of my yeelding heart :  
My soule as earth that water wants,  
Of vertues fruit can beare no part,  
If faint, send some releefe of raine,  
Lest else vnfruitfull I remaine.*

*Thy face of pittie not of wrath,  
Turne not, ô louing Lord, from me ;  
And let not, Lord, mine owne misdeeds  
Haue lasting force to anger thee :  
For so might I compare my case  
To theirs that furthest fall from grace.*

*think*

*D*

*But*



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But since my hope is firme in thee,  
Let me betimes thy mercy haue,  
The way of health make knowne to me,  
My feet from erring pathes to saue.  
Onely to thee my soule retires:  
Onely thy mercy it desires.

O free me from my sinfull foes.  
To thee I fly to be secure,  
Teach me the lesson of thy will,  
And let me put it well in vre.  
Thou art my God, and God of all  
That for thy aide and comfort call.

Thou wilt vouchsafe to me, O Lord,  
Thy holy Spirit to be my guide,  
My faith and hope in thee is such,  
And such it euer shall abide.  
Reuine thou wilt me for thy name:  
Goodnes in thee requires the same.

So that at last by thee, O God,  
My soule frō bale to blisse be brought;  
And that in mercy thou subuert  
All those my soules destruction sought,  
And force of foes destroid may be,  
And I made safe for seruing thee.

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*All glory be to thee, O God,  
The Father of eternall might,  
And to the Sonne and Holy Ghost,  
Thrice in an undivided plight,  
As now it is, and was of yore,  
And shall endure for evermore,*

---

*De profundis clamaui te Domine.*

---

**E***ven as the depth of woes,  
Wherein my soule remaines,  
To thee in supreme blisse,  
O Lord that highest raignes,  
I doe both call and cry.*

*It's deepe heart sorrowes force  
That moues me thus to waile :  
It's pitie ( Lord ) in thee,  
Must make it to auaille :  
Thine cares therefore apply.*

*If strictly thou, O Lord,  
Observed hast my sinne,  
Alas, what shall I doe ?  
What case then am I in,  
If rigor thou extend ?*

*But well, O Lord, I know  
Sweet Mercy dwels with thee:*

*And*

## MISCELLANEA.

And with thy Iustice then  
It must expected be:

And I therefore attend.

My soule doth wait on thee,  
Thy grace confirms my trust:  
My warrant is thy Word,  
Thou keepest promise iust.  
Keepe me, O Lord, secure.

Let thy afflicted flocke  
Comfort in thee retaine,  
From dawning day to night,  
From night to day againe,  
Let still their hope endure.

There is with our good God  
Much mercy still in store:  
Redemption doth remaine  
With him for euermore:  
Abundant is his grace.

His people he afflicts,  
He will not leane distrest:  
The thralled he will free,  
With ease of their vnrest,  
And all their faults deface.



---

MISCELLANEA.

---

*All glory be therefore,  
O Father vnto thee,  
And so vnto the Sonne  
The like great glory be,  
And to the Holy Ghost.*

*Such as it wonted was  
Before the world began,  
Such as now yet it is,  
And euer shall remaine,  
Aboue all glory most.*

---

Domine exaudi orationem meam.

---

**O** Let, O Lord thine eares inclined be  
To heare the prayers that I make to thee.  
And my harts grief that breaketh forth mercur  
O let it haue the power to pierce the skies.

*Turne not from me thy fauourable face,  
What day or houre I am in heauy case:  
But when I call to thee in my distresse,  
O heare me, Lord, and send me soone redresse.*

*My daies and yeeres, alas, with little gaine,  
Like vnto smoake, how are they past in vaine?  
My forces, Lord, how are they parch'd and dry:  
Deuotions lacke yeelds moisture no supply.*

The

---

MISCELLANEA.

---

The blasted grasse my image now can shew,  
My withered heart confirme that it is so,  
And I forgotten haue unto my grieve,  
To eate the bread of my soules best reliefe.

And my too much regard of earthly care,  
Before my selfe for grace I could prepare,  
Made reason to abandon reason quite,  
And to affliction fast it selfe unite,

But now, ô Lord, since that I now beginne,  
To see my selfe, and know the shame of sinne;  
From earthly traine I will retire my minde,  
I hee will I seeke my sauing health to finde.

In desert like as liues the Pelicane,  
Or as the Crow that doth day light refraine;  
Or chirping sparrow sitting all alone,  
I shrowd, I watch, retir'd I make my mone.

But while, ô Lord, I doe endure this life,  
Expecting peace, by fleeing worldly strife,  
Old friends I finde become new noisome foes,  
O loue me Lord, for losse of loue of those.

My penance not restrained through scorn of these,  
My food I take with ashes and with teares,  
The more I feare lest thou on me shouldst frowne,  
That canst me raise, and raising cast me downe.

---

MISCELLANEA.

---

*My daies decline as doth a shadow passe,  
And I as haie that whilome was as grasse:  
But thou from age to age shalt euer be,  
Then euermore, ô Lord, forget not me.*

*Vouchsafe, ô Lord, in puissance to arise,  
To raise thy Sion that depressed lies:  
Now is the time, the time doth now expire,  
It mercy wants, and mercy doth desire.*

*This glorious worke, was first begun by thee;  
Thy seruants erst were glad the stones to see:  
And they will greeue with harts afflicted care,  
If so the ruines thou dost not repaire.*

*But when, ô Lord, thy works shall shew thy fame,  
The faithlesse people then shall feare thy name,  
And earthly kings shall bend their glory downe  
At thy celestially glory and renowne.*

*Because thy Church, thy Sion thou didst build  
Where thou wouldst euer haue thy honor hild,  
And hast not vnregarded heard the plaint  
Of faithfull folke, thrald in vntruths restraint.*

*And that no time remembrance may impaire  
Of thy maintained worke and mercy rare,  
Let people now, for people to ensue,  
Thy praise record, thy praises to renue.*

For



## MISCELLANEA.

For from high heauen to this low earthly place,  
From blisse to bale our Lord enclines his face,  
The groanes to heare, the griued to release,  
To free from thrall, to make afflictions cease.

The more may Sion now sound foorth his fame,  
Ierusalem his praises may proclaime,  
Wherein his Church, his people do accord,  
And where as kings are subiect to their Lord.

Who may, o Lord, the datelesse daies relate,  
That of all ages ouerpasse the date?  
It's thou to vs hast put appointed space.  
O stop not me ere halfe I run my race.

These elements by alteration strange  
Shall changed be, and so remaine in change:  
But thou, O Lord, that workes all at thy will,  
Was earst the same, the same remaining still.

Vouchsafe, o Lord, their of-spring to preserue,  
That thee in feare, and faith, and loue doe serue,  
And in thy waies directed to remaine,  
A lasting life in lasting blisse to gaine.

Vnto the Father, Sonne, and Holy Ghost,  
All praise and glorie be ascribed most,  
As heere before the world begun,  
And as it now, and euer shall be done.

Miserere

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MISCELLANEA.

---

Miserere mei Deus.

---

**H** Ave mercy, ô good God, on me,  
in greatnesse of thy grace.  
O let thy mercies manifold  
my many faults deface.

Fowle, filthy, loathsome, ugly sinne  
bath so defiled me,  
With streames of pitie wash mee cleane,  
els cleane I cannot be.

Too well my foule uncleansed crimes  
remembrance doe renew;  
Too plaine in anguish of my heart,  
They stand before my view.

To thee alone, ô Lord, to thee  
These evils I haue done,  
And in thy presence, woe is me  
that ere they were begun,

But since thou pardon promisest,  
Where hearts true ruth is shewen:  
Shew now thy mercies vnto me,  
so make thy iustnesse known:

That such as doe infringe thy grace,  
be made asham'd, and shent,

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MISCELLANEA.

---

*As rise thy mercies to behold,  
as sinners to repent.*

*With fauour view my foule defects,  
in crimes I did beginne :  
My nature bad, my mother fraile,  
conceiu'd I was in sinne.*

*But since thy selfe affectest Truth,  
and Truth it selfe is thee,  
I truly hope to haue thy grace  
from sinne to set me free.*

*Since to the faithfull thou before  
the secret science gaue,  
Whereby to know what thou wouldst spend  
the sinfull world to saue.*

*Whose heavenly hysope sacred drops  
shall me besprinkle so,  
That it my sinne-defiled soule  
shall wash more white then snow.*

*O when mine eares receiue the sound  
of such my soule release,  
How doe sinne-laden limmes reioyce,  
at hearts true ioyes encrease !*

*From*



---

MISCELLANEA.

---

From my misdeeds retire thy sight,  
view not so foule a staine,  
First wipe away my spots impure,  
thenturne thy face againe.

A cleane and undefiled heart,  
O God, create in me:  
Let in me, Lord, of righteousness  
a spirit infused be.

From that most glorious face of thine  
O cast me not away:  
Thy Holy Ghost, vouchsafe, O God,  
with me that it may stay.

The ioy of my saluation, Lord,  
restore to me againe,  
And with the spirit of graces chiefe,  
confirm it to remaine.

That when at thy most gracious hand  
my sutes receiued be,  
The impious I may instruct  
how they may turne to thee.

For when, O Lord, I am releast  
from vengeance and from bloud,  
How ioyfull shall I speake of thee,  
so gracious and so good.

Thou,

---

MISCELLANEA.

---

Thou Lord, wilt giue me leane to speake,  
and I thy praise will shew:  
For so thy graces doe require,  
thou doest on me bestow.

If thou sinne offering hadst desir'd,  
as wonted were to be,  
How gladly those for all my illes,  
I would haue yeelded thee.

But thou accepts in sacrifice  
a sorrowing soule for sinne,  
Despising not the heart contrite,  
and humbled minde within.

Deale graciously, O louing Lord,  
in thy free bounty will,  
With Sion thy deare Spouse on earth,  
and fortifie it still.

That so thou mayest thence receiue  
that soueraigne sacrifice,  
From altar of all faithfull hearts,  
denouly where it lies.

To thee, O Father, glory be,  
and glory to the Sonne,  
And glory to the Holy Ghost  
eternally be done.

Domine

---

MISCELLANEA.

---

Domine ne in furore.

---

**A** Midst thy fury, my deare Lord,  
rebuke not me,  
Nor let thy chastisement befall,  
when wrathfull thou shalt be.

Thy arrowes in my selfe I feele  
already stand:  
I see, O Lord, thou fixed hast  
at me thy aiming hand.

Within my selfe (O woe is me)  
no health I finde,  
Through feare and terror of thy face,  
that seemes to wrath inclinde.

My very bones disturbed be,  
gone is their peace:  
Mine owne beholding of my sinnes  
doth worke my woes increase.

And as my sinnes surmounting are,  
I must confesse:  
So are they mounted on my head,  
And heauy me oppesse.

My



## MISCELLANEA.

My crimes forepast, and pardoned,  
like skarres remaine,  
That putrifi'd breake out anew,  
because I sinne againe.

A wofull wretch am I become,  
crooked I grow:  
Each day I waile, and while I live,  
I will continue so.

My members, by illusions led,  
me sore restraine: —  
My healthlesse body is vnapt  
true vertue to retaine.

By great affliction I am brought  
exceeding low:  
Be moued, Lord, through my lowd groanes  
thy mercies to bestow.

My suites, ô Lord, tend all to thee,  
thou knowest my case:  
My plaints and penance, Lord accept,  
that so I may haue grace.

Within my selfe my silly heart  
is vexed still:  
My force is lost, my sight I lacke,  
to see and shun my ill.

In

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MISCELLANEA.

---

In my displeasing thee, ô Lord,  
right well I see,  
My friends are foes, my life is sought,  
and force is wrought on mee.

They wish me ill and speake my scorne :  
and when they smile,  
Their hate admits no time of stay,  
to studie fraud and guile.

But I, alas, with patience prest,  
must all forbear,  
Like to the dumbe, and seeming deafe,  
I neither speake nor heare.

And for because, ô gracious God,  
I trust in thee,  
Thou wilt, I know, my louing Lord,  
gine care and aide to me.

Let not, ô Lord, my foes preuaile,  
Lest they reioice,  
Sith scarce my feet I may remooue,  
but they aduance their voice.

Of my misdeeds I am prepar'd  
to beare the smart :  
Still is my sinne before my sight,  
and sorrow is in hart.

I

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MISCELLANEA.

---

I will reuolue my faults forepast,  
amids my minde :

And those I truly will confesse  
That I may mercy finde.

Hate hath confirm'd on me my foes,  
in wrongfull wise.

And still they line, and doe increase,  
Whose enuie neuer dies.

They yeeld me ill that gaue them good,  
and me desie ;

Because I goodnesse would ensue,  
from which they seeke to fle.

For sake me not, o Lord my God,  
in state distrest :

Bereadie, Lord, to my releefe,  
my life in the doth rest.

To Father, Sonne, and Holy Ghost,  
all glory be,

From former endlesse date to dure,  
to all eternitie.

---

Beati quorum remissa sunt.

---

**O** How much blest may they remaine,  
That pardon for their guilt obtaine,  
**H** And



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MISCELLANEA.

---

*And whose great ill, and each offence,  
Lies hid in contrite penitence :*

*What happy state may he be in,  
To whom our Lord imputes no sin,  
Whose conscience doth no guile retain,  
That can himselfe beguile againe ?*

*I did my sinnes in silence hold,  
In griefe whereof my bones grew old :  
Mean while my daies in plaints of pain  
Without redresse I spent in vaine.*

*But when, O Lord thy heauy hand  
No day nor night I could withstand,  
But that in anguish ouerworne,  
My conscience prickt as with a thorne :*

*Loe then, O Lord, I did beginne  
To utter all my secret sinne :  
No longer list I ought conceale,  
But each in iustice to reueale.*

*Against my selfe, I said, will I  
My wrongs confesse, and faults desie,  
To thee, O Lord, O Lord to thee,  
That hast from all absolved me.*

*And since I thus thy mercy finde  
Let each of good and godly minde,*

*Approch*

## MISCELLANEA.

Approch to thee in happy time,  
To pray for pardon of his crime.

For such as so doe sinke in sinne,  
That still they plunged lie therein,  
Unable are of thee to gaine  
What contrite sinners can obtaine.

O Lord, my refuge restes in thee,  
When troubles doe enuiron me;  
O free me then, my freedoms ioy,  
From such as seeke me to annoy.

Great comforts, Lord, I doe conceiue,  
Thou me thy seruant wilt not leane;  
But wilt instruct and guide me right,  
And keepe me euer in thy sight.

O ye that carelesse are of grace,  
Behold, and see your brutish case,  
And be not as a horse and mule  
That liue deuoid of reasons rule.

And thou, O Lord, in mercies rise,  
Vouchsafe restraine their straying life,  
With bit and bridle make them stay,  
That vnto thee will not obey.

Since that for those of sinfull trade  
Full many scourges here be made,

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## MISCELLANEA.

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*W*el's him that doth in God repose,  
Whose mercies may his soule enclose.

*Be therefore ioyfull in our Lord,  
All that to righteousness accord;  
Let each with gladnesse beare his part,  
That hath a pure and perfect heart.*

*All glory be, O Lord to thee,  
And to thy Sonne in like degree,  
As also to the Holy Ghost  
Perpetuall and enduring most.*

---

*Domine ne in furore.*

---

***W**hen my misdeeds, O God,  
may thee to anger moone,  
Amids the rigour of thy rage,  
vouchsafe me not reprove.*

*Nor when for my offences  
the chastisement must be,  
In thy displeasure, O deare Lord,  
let it not light on me.*

*Thy mercies Lord I craue,  
of strength I am bereft;  
O salve the sorenesse, that my sinne  
upon my bones hath left.*



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MISCELLANE A.

---

My much aggriued soule,  
my sorrowes do abound;  
How long, O Lord, shall I endure,  
or comfort be vnfound.

O turne thy selfe to me,  
and rid my soule of paine,  
Euen for thy mercies which exceed,  
and euer doe remaine.

O hasten thee, O Lord,  
to saue and set me free;  
Amongst the dead (to their auaille)  
there's none can thinke on thee.

And in the depth of hell,  
Where there is no redresse,  
Who is it that will giue thee praise,  
or vnto thee confesse?

My sighings for my sinnes,  
haue past in painefull wise,  
And I each night did wash my bed  
With teares of wailing eyes.

My sight is vext with feare  
of fury in thy rage,  
O that my sinnes must be my foes  
to weare me out in age.

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MISCELLANEA.

---

*Away, away from me  
All yee that are vniust ;  
Let him my wofull sound receiue,  
In whom I put my trust.*

*That I with ioy may say,  
how to my sutes accord  
Vouchsafed hath to condescend  
my deare and louing Lord,*

*Let shame my foes befall,  
and vexed let them be ;  
Their owne conuersion, or their shame,  
Lord, let them quickly see.*

*Glory, O God to thee,  
and vnto Christ thy Sonne,  
As also to the Holy Ghost,  
let endlesly be done.*

CHAP. XX.

*Memoratiues.*

**T**He darts of lust are the eyes ; and therefore fix not thy eye on that which thou mayest not desire.

Opportunity kindleth the fire of concupiscence.

In

## MISCELLANEA.

In all temptations it is safer to flee, than to fight with Satan.

Shunne occasion of doing euill, and thou hast halfe overcome him.

○ Affections are the feet of the minde; and therefore set a watch over them, lest they make her miscarry.

○ Examine thy thoughts. If thou findest them to be good, there is the spirit: quench not the spirit. If bad, forbid them entrance: for once admitted, they straightwaies fortifie, and are expelled with more difficulty, than not admitted.

Epicurisme is the fewell of lust; the more thou addest, the more she is inflamed.

○ There is no moment of time spent, which thou art not countable for, and therefore, when thou hearest the clocke strike, thinke there is now another houre come whereof thou art to yeeld a reckoning; and by endeavouring to spend one houre better than another, thou shalt come to some better perfection in Christianity.

○ Hee that considereth the ioyes of heauen that good men expect, or the dread of torments w<sup>ch</sup> the bad shal suffer, will hardly sin.



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MISCELLANEA.

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The end of a dissolute life is a desperate death. There was neuer president to the contrarie, but in the theefe in the Gospell: In one, lest any should despaire; in one alone, lest any should presume.

Think from whencethou camest, and blush; where thou art, and sigh: and tremble to remember whither thou shalt goe.

Desperate thoughts are fitte for such as feare shame, and not for such as hope for credit.

Euill thoughts are the diuels harbingers; for he lodgeth not, but where they prouide his entertainment.

The whole world is as an house of exchange, in which Fortune is the nurse that breeds alteration.

Mishap is the touchstone of friendship, and aduersitie the triall of friends.

Indifferent equality is safest superioritie.

Where proportion keepes not the doore, there confusion will quickly enter.

Where passions encrease, complaints multiply.

It is neither freedome to liue licentiously, nor liberty to liue without labour.

Labour

## MISCELLANEA.

Labour in youth, giues strong hope of rest in old age.

Carefulnesse and diligence are the keyes of certainty.

A malefactor hath feare for his bedfellow, Care for his companion, and the sting of conscience for his torment.

In contention, aduised patience and opportunitie well taken, are the best weapons of aduantage.

Thankes wax olde when gifts are had in possession.

So giue, as that thou mayst alwayes be giuing, and neuer be said to haue done giuing.

Giue to the poore, but not beyond thy power.

If thou giuest a benefit keepe it close; but if thou receiuest one, publish it: for that inuities another.

Let thy wit bee thy friend, thy minde thy companion, thy tongue thy seruant.

Let vertue be thy life, valour thy loue, honour thy fame, and heauen thy felicity.

In differences rather choose to purchase by perswasion, than to enioy by violence.

He that leaues his wife a Goldfinch, may hap

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MISCELLANEA.

---

hap at his returne finde her a wagtaile.

On the anuill of vpbraiding, is forged the  
office of vnthankfulnesse.

True nobility descending from ancestry,  
proues base, if present life continue not thy  
dignity.

The longer we delay to shew our vertue,  
the stronger is the presumption that we are  
guilty of base beginning.

Who may doe all that hee will, will doe  
that which he should not.

Let thy speech be the shadow of thy deed.

He is not worthy to finde the trueth, that  
deceitfully seekes her.

Innocencie groweth in despite of op-  
pression.

Dominion is alwaies attended by enuy.

Fortune is alwayes a friend to a froward  
minde.

He neuer giues in vain that giues in zeale.

Curtesie is the true character of a good  
minde.

Anger is the cradle of courage.

Looking eyes haue liking hearts.

Truth is the centre of religion.

Dominion is safest, where obedience is  
best



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## MISCELLANEA.

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best nourished.

Let the eyes be sentinels of the body.

By being silent, thou shalt both know other mens imperfections & conceale thine owne.

Charity and humility purchase immortality.

Age may gaze at beauties blossomes, but youth climbs the tree and inioyes the fruit.

Death is the tribute all flesh must pay.

Hee dies most willingly that liued most honestly.

Who liues to die, dies to liue.

Time is the herald of Truth : and Truth the daughter of time.

Who climbs by priuy sin shall fall with open shame.

Who swimmes in vice, wil sinke in vanity.

The yong man may die quickly, but the old man cannot liue long.

The chiefe properties of wisdome are, to be mindfull of things past, carefull of things present, prouident of things to come.

The longer God stayeth, not finding amendment, the forer he scourgeth when he comes to iudgement.

Who so passeth many yeeres, and purchaseth

## MISCELLANEA.

seth little profit, hath had a long being, and a short life.

Let thy apparell bee cleanly without singularitie: thy speach such as may maintaine loue and win affection.

Vse such affability and conuenient complements, as common ciuility and vsuall curtesie most requireth, without making thy selfe to cheape to thy friend, or him too deare to thee.

Be not at any time idle. *Alexanders* souldiers should scale mole-hils rather than rest vnoccupied: it is the woman that sitteth stil, that imagtneeth mischiefe: it is the rolling stone that riseth cleane, and the running water that remaineth cleare.

Standing water is soonest frozen, and hee that sitteth still, is quickliest overcome with sleepe.

Thoughts are the buds of the minde, and words the blossomes of our desires; and deeds the fruits of their euent: and therefore hee that will not suffer ill thoughts to fructifie, must crop them in the budde.

There be foure good mothers haue foure bad daughters: Trueth hath hatred: Prosperitie

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## MISCELLANEA.

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peritie hath Pride; Security hath Peril; and Familiarity hath Contempt.

Hee that refuseth to take counsell good cheape, buyes repentance too deare.

Let thy loue hang on thy hearts bottome, not on thy tongues brimme.

○ Mistrust no man without cause, neither be credulous without prooffe.

Suspition may enter a false action, but it is prooffe brings in the good plea.

○ When we are most miserable, then Gods grace is most fauourable.

○ Who thinkes before hee doe, thrives before hee thinke.

○ A peruerse man is like a Sea-crab that alwaies swimmeth against the streame.

○ Wisedome is that Oliue that springeth from the heart, bloometh on the tongue, and beareth fruit in the actions.

The end of treachery is to haue no trust.

Hee that makes a question where there is no doubt, must take an answer where there is no reason.

○ Where marriage rides on the saddle, repentance will be on the crupper.

○ Before thou sleepe, apparell thy remembrance

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MISCELLANEA.

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brance which thou didst waking.

It is lesse paine to learne in youth, than to be ignorant in old age.

Better not to be, than to be a slave to passiō  
Innocency is the best good, and a guilty conscience the worst euill.

Humility raiseth when fortune depresseth.  
Hee receiues a benefit that bestowes it worthily.

Curtesie in maiesty binds affection in duty  
Delay in punishment is no priuiledge in pardon.

○ The law of feare is melted by Christ in the molde of loue.

Euery man is the workman of his fortune, and fashioneth her according to his maners.

○ Happy is that mishap whereby we passe to better perfection.

Pouerty that contenteth is best riches.

Death and misfortune come soon enough, if slow enough.

So loue as thou maiest hate.

So hate as thou mayest loue. And both without challenge.

Opinion iudgeth that the best, which it least enioyeth.

Iudges

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MISCELLANEA.

---

Judges opinions make suites immortal.

A good beliefe bringeth forth a good life.

No greater comfort then to know much :  
no lesse labour than to say little.

No greater misery than to fall into vn-  
knowne misery.

Prosperity breedeth ignorance, and ad-  
uersity bringeth forth knowledge.

He cannot iudge of pleasure, that neuer  
tasted paine.

Hee findes best helpe in aduersity, that  
seekes it in prosperity.

The man is happiest that 'liueth least his  
owne, and most his neighbours.

A little streame driues a great mill.

A small summe payes a short reckoning.

Give a lazie Clarke a leane fee.

In little medling lieth much rest.

Where opportunitie opens the shoppe  
doore, the ware is best solde.

A wanton eye lighteth where it leuelleth.

Iealousie is the harbinger of disdaine.

He that will stir affection in others, must  
shew passion in himselfe.

Lingring is loathsome where necessitie  
requireth haste.

Carelesse

## MISCELLANEA.

Carelesse men are euer neereſt their owne harme.

After the vnlawfull getting of a couetous father, ſoon followeth the riotous ſpending of a prodigall ſonne.

The vertue of a Prince is the chiefeſt authoritie of his Magiſtrate.

○ A milde answer reconciles diſpleaſure.

A wanton eye is the meſſenger of an vnchaſte heart.

There is nothing ſwifter decreaſing, than youth while it is increaſing.

The ſoule is the greateſt thing in the leaſt continent.

○ Let the limits of thy power, be the bounds of thy will.

A faire woman is a paradife to the eye, a purgatory to the purſe, and a hell to the ſoule.

The death of an euill man is the ſafety of a good man.

What harme the heart doth thinke, and hand effect, that will the worne of conſcience betray.

*F I N I S.*

Carelesse



